

1079  
A Helpe vnto  
Deuotion,

*Containing certaine Moulds  
or Formes of Prayer, fitted to  
seuerall occasions: And penned for  
the furtherance of those, who haue  
more desire then skill to poure  
out their soules by petition  
vnto GOD.*

*By Samuel Hieron.*

*The thirteenth Edition.*

*For all things see your requests be shewed vnto  
God in Prayer and supplication, with gi-  
uing of thanks. Phil. 4. 6.*



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Matham widdow 1622.



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TO THE RIGHT  
Worshipfull, the Ladie  
MARY STRODE, of New-  
ingham in Deuon.

**M**ADAM, If I should  
vndertake a discourse  
of the worth and ex-  
cellency of Prayer, it  
would bee much bar-  
der for mee to keepe  
measure, then to bee furnished with mat-  
ter. How it is commanded of God, and  
comended by the frequent prattise of all  
the faithfull, there is no man reading the  
scripture can be ignorāt: & what sweet-  
nes it brings to the Soule & cōscience, by  
hauing such a continuall entercourse &  
communion with the Lord, I hope your  
Ladisship can witnesse from your owne  
experience. This is all I will say in the  
behalse of Prayer, That as it is one of  
Gods Titles of Honour to be stiled, The  
hearer of Prayers, Psal. 65. 2. so to call  
vpon the name of the Lord, is put for the

## The Epistle,

whole duty, and as it were the life and substance of a Christian ( 1 Cor. 1. 2. 2. Tit. 2. 19. ) Prayer is that which seasoneth all other seruices which wee offer vnto God, it is an argument of a mans effectuall profiting by other exercises of godlinesse, it is a thing which the Persecuters of the Saints, when they violently cause all publike acts of worshipping God to bee intermitted, cannot abridge vntill life it selfe be extinguished. Much talking there is of prayer in the world: But if, setting aside mens lip deuotion, inquire bee made into them, what apprehension they haue of their owne wants, what conceit of the Maiesty and presence of God, what knowledge and understanding of his promises, what care ( when they come to pray ) to watch ouer their owne stragling thoughts, and to ty their hearts to that businesse of deuotion, we shall finde such an vniversal scarcity of these things, that it may be safely affirmed, that albeit there be many kneelers, and speakers, and repeaters of words, yet there are few true petitioners vnto God. Now among those  
few



A Prayer to bee prepared  
and enabled to pray.



Almighty and e-  
ternall G D D,  
the alone giuer  
and bestower of  
all good, without  
whose speciall enabling, no  
man hath power to perform a-  
ny spirituall duty as he ought;  
I beseech thee be pleased to pre-  
pare my heart, and to quicken  
my affections, to this holy ser-  
uice of calling vpon thy name:  
Make mee to remember both  
who

A Helpe vnto

2

who thou art, into whose presence I am come, and with whom I haue to doe, euena God exceeding great, cloathed with glozy and honour: and what I my selfe am, even dust and ashes, and a most vile and unworthy sinner. By this, I pray thee to strike an awfull reuerence in my soule, that I may watch ouer my thoughts, and take good heede to my behauiour heere before thee, lest my presumption and want of due respect vnto thy Maiesty, should turne my prayers into sin. Give mee a lively sense of mine owne personall wants, and a distinct vnderstanding both of those good things which I haue receiued from thee, and of those rich mercies which

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Deuotion.

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which in thy word thou hast  
promised to bestow: that so I  
may be furnished with matter,  
both for request and for thank-  
fulnesse, and may become able  
by beggers out of mine owne  
feeling, to poure out my soule  
abundantly before thee. Al-  
waies let thy spirit of supplica-  
tion be with mee to assist me, to  
sanctifie my thoughts, to guide  
my tongue, and to helpe mine  
infirmities.

Endue me with faith in thy  
promises, that I may come  
boldly to thy throne of grace, &  
may learne both to trust vnto,  
& to wait for thy saluation; not  
daring to limit thy patience, or  
to prescribe vnto thee, how or  
when to supply me.

Let this exercise of praying  
bee

A Helpe vnto

4

be a delight vnto me, make me  
constant in the vse of it, know-  
ing what speedy accessse the pray-  
ers of faith haue into thy pre-  
sence, and what a priuiledge it  
is for a mortall man, to haue  
free liberty of unfolding his  
wants, and laying open his de-  
sires and griefs before the im-  
mortall God: Euer (O Lord)  
let the end of my praying be thy  
glory, and let me make consci-  
ence to be still as plentiful in  
thanksgiuing, for merities re-  
ceined, as I shall be earnest in  
suing for those good things I  
stand in neede of. Graunt mee  
these graces, for my onely Sa-  
uiour and Mediators sake Je-  
sus Christ, Amen.

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A Morning prayer for pri-  
uat Families.

**M**ost gracious God and  
louing Father, in al hu-  
militie of soule, and vnfained  
acknowledgement of our  
bounden dutie, we present our  
selues heere before thy throne  
of Maiestie and glorie, desiring  
in some measure to shew our  
thankfulness, for the multitude  
of thy mercies heaped vpon vs  
thy most vntwo:thy seruante.  
By thee at the first wee were  
fearfullie and wonderfullie  
made, thou coueredst vs in  
our mothers wombes, thou  
gauest vs the shape of men and  
women, when it was free for  
thee to haue equalled vs vnto  
thy basest creatures: since it  
hath



hath pleased thee to preserve  
 vs, to watch ouer vs, and to  
 guard vs by thy prouidence,  
 to open thy hand, and to reple-  
 nish vs with good things, to  
 giue vs foode and raiment,  
 health, libertie, and peace. O  
 Lord, thy compassions faile  
 not, but they are renewed every  
 morning: even in this night  
 past wee haue receiued an ap-  
 parent evidence of thy loue.  
 O whereas, for the sinnes  
 committed the day before,  
 thou mightest euen in the dead  
 of sleepe haue taken our soules  
 from vs, and so suddenly haue  
 brought vs to our account, it  
 hath bene thy pleasure yet to  
 spare vs and not onely so, but  
 to refresh vs with quiet rest,  
 and to bring vs in safety to the  
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beginning of this day. Grant  
(O Lord) wee pray thee, that  
the ordinarie vse of these thy  
kindnesses, may not make vs  
the lesse to esteeme them: but so  
affect our hearts with the ap-  
prehension of them, that wee  
may learne to admire thy mer-  
cie, which dealest so graciously  
with such vnthankfull persons  
as wee haue alwaies been, and  
may euen binde our selues to  
strive to shew all obedience and  
dutie to thee, which dost so en-  
large thy goodnesse vnto vs.

And chiefly, O Lord, raise  
vp (wee beseech thee) our hearts  
and our affections from these  
outward fauours (the least of  
which notwithstanding is  
greater than the best of our de-  
seruings) and draw vs to the

serious consideration of those blessings, which doe more directly concerne a better life.

WAKE vs thankfully mind, full of the grace of Election, by which thou freely chusest vs in Christ to bee vessels of mercie, before we were: of thy sending thy Sonne out of thine owne bosome, being in thine owne forme, to take on him the forme of a servant, and to become obedient vnto the death, even the death of the Crosse for our sakes: of thy calling vs out of the kingdome of darknesse by the power of the Gospell preached: of thy shining into our hearts by the enlightning of thy Spirit: of quickning vs when we were dead in trespasses and sinnes: of thy begetting

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Deuotion.

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ting vs againe vnto a liuely  
hope : of the first frutes of the  
spirit, and of that earnest of our  
inheritance which thou hast  
giuen vs : of the daily free vse  
and liberty of thy word, where  
by that great myserie of godli-  
nes, yea euen thy whole coun-  
sell is clérly revealed vnto vs.

¶ Lord teach vs to consider  
what miserable Creatures we  
were in our selues, and what  
a fearefull case wee had yet bin  
in, if thou hadst left vs to our  
selues: That so the view of  
these vnspeakeable and vnde-  
serued fauours, may euen ra-  
uish our spirits, and so possesse  
our hearts, that wee may con-  
stantly resolue, henceforth to  
giue vp our selues as a living  
sacrifice, holy and acceptable

vnto thee, and to deuote all our powers both of soule and body, to the glory and honour of thy name.

And ( Lord ) enable vs heere vnto we pray thee: for we are not sufficient of our selues to thinke any thing, as of our selues, we are naturally reprobate to every good worke. Open therefore the eyes of our minde, that we may see what is good, & what thou requirest of vs: Teach vs to make thy word our delight and counsellor, that by it wee may bee informed in thy paths: Put thy Spirit within vs, and cause vs to walke in thy statutes: let our eares continually heare a word behinde vs, saying, This is the way : Give vs hearts

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hearts of flesh, yeelding and  
pliable affections: subdue the  
crookednesse of our nature, and  
bring it vnder the obedience of  
Christ.

And when thou hast entred  
vs into a good course, vphold  
vs therein, by thy all-sufficient  
grace stablish vs in euery word  
and good worke, fill vs with  
the fruites of righteousness, let  
vs not bee idle nor vnfruitfull  
in our profession: But grant  
that wee may bee euen rich in  
good works, and so may adorne  
the doctrine of thee our Saviour  
in all things, making the ad-  
uersaries of thy truth asha-  
med. When they shall haue no-  
thing concerning vs to speake  
euil of. And shild vs (O Lord)  
we earnestly intreate thee, a-  
gainst

gainst the malice and rage and  
 furie of the Diuell: giue vs  
 wisdom to discerne his poli-  
 cies, and courage to resist euen  
 his most fierie assaults: make  
 vs wise against the beguiling  
 inticements of this sinfull  
 world: let vs not be carried a-  
 way with the streame of these  
 corrupt times: harden our fa-  
 ces against the reproaches and  
 enmities of euill men: suffer  
 vs not to bee wearied nor to  
 faint in our minds for any tri-  
 bulations: sanctifie vnto vs  
 euery affliction, that it may be a  
 meanes to purge out our cor-  
 ruptions. Draw our mindes  
 from the loue of this present  
 world, teach vs to vse it as if  
 wee used it not, grant that wee  
 may euer remember, that wee  
 haue

haue here no continuing Citie,  
that so wee may seeke for that  
kingdome that cannot bee sha-  
ken, but is eternall in the hea-  
uens. Cause vs to depend vpon  
thy providence, and to cast  
our care and burden vpon thee,  
assuring our selues, that thou  
which hast giuen vs Christ,  
wilt not but with him giue vs  
all things also.

And (Lord) if at any time  
we fall by occasion into a fault  
as (who are we that we should  
presume?) put vnder thine  
hand we beseech thee, deliuer  
vs out of the mire, that wee  
sinke not, let not sin swallow  
vs vp, let it not grow strong  
vpon vs, lest we perish.

Enable vs vnto diligence,  
and faithfulness in our severall  
callings



callings, teach vs to lift vp  
our hearts to thee for a blessing  
vpon our endeauours, and to  
remember that we are allwaies  
in thy presence, that so we may  
 studie to walke with thee, and  
to approue our verie thoughts  
vnto thee. Giue vs a sober vse  
of thy Creatures: Make vs  
readie to reach out our hands  
vnto the wants of others, be-  
get in vs a godly zealouſie ouer  
our selues, that we may walke  
circumspectly, taking heede to  
our selues in our eatings, in  
our apparrell, in our company,  
in our recreations, often consi-  
dering our waies, and labou-  
ring quickly after every error,  
to turne our feete into thy te-  
stimonies.

And (Lord) cause vs to bee  
earnestly

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earnestly mindfull of the estate  
of thy whole Church: blesse all  
Kingdomes and States pro-  
fessing thy truth; bee gracious  
especially to this our King-  
dome, forgive the crying sinnes  
of the times, continue thy Gos-  
pell, disappoint the hope and  
expectation of all Papists, let  
them perish as many as haue  
enill will at Sion, discouer  
Antichrist more and more, en-  
large the territories of thy  
Church, stablish thy kingdome  
of grace, hasten the kingdome  
of glory.

Heape thy blessings vpon  
our gracious King, make him  
a further instrument of much  
good vnto thy chosen, blesse his  
Queene, prosper the worke of  
thine owne hands begunne in  
the

the young Prince, shew mercie to the rest of the royall progenie. Bee gracious to the Counsell, to the Court, the Nobles, the Gentrie of the Realme, grant that they may all aime at the honouring of thee, by whom they haue receiued honour amongst men: Bee with the Magistracie and Ministery of the Realme, make thy Word to grow by the labours of those, whom thou hast appointed to the service of thy Church: Containe the subiects in their due obedienc to authority, bzing to nought al tumultuous and rebellious practises, comfort all thine afflicted seruants, refresh them with a sweets feeling of thy fauour.

Giue vs compassionate hearts,

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hearts, and a fellow-feeling  
of others miseries, prepare vs  
vnto the day of triall: and keepe  
vs by thy mightie power,  
through faith, vnto saluation.  
Grant vs these good things, for  
Christs sake, in whose Name  
wee commend our selues, and  
our lites vnto thee, saying as  
he hath taught vs.

Our Father, &c.

An Euening Prayer for pri-  
uate Families.

**O** Lord our God most mer-  
cifull and gracious in Je-  
sus Christ, among other thy  
mercies, with which thou dost  
euen follow vs thy most un-  
thankfull seruants, wee ac-  
knowledge this to bee none of  
the

the least, that wee haue this comfortable freedom of coming into thy presence, there to poure out our soules before thee, and to lay open our necessities vnto thee. We pray thee teach vs to value this privilege according to the true worth thereof: that wee may come together to the performance of this dutie with glad hearts and cheereful spirits, reioycing in it, that wee haue opportunitye giuen vs to testifie some part of that great dutie, which in many respects wee owe vnto thy Maiestie.

And now (Lord) being come before thee, wee cannot but confesse the vilenesse of our estate; for we were conceived in sinne, and in sinne wee haue continued

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continued all our dayes, wee  
haue euen drunke iniquitie like  
water, wee haue drawne it af-  
ter vs, and tied it vnto vs as  
with cartropes, wickednesse  
hath been swete in our mouth;  
wee haue fauoured it, and  
would not forsake it, wee haue  
euen made a mocke of sin, and  
it hath been a pastime to vs to  
doe wickedly.

Thou hast often called vs,  
but wee haue still refused; thou  
hast againe and againe stretch-  
ed out thine hand, but we haue  
not regarded, thou hast sought  
to reclaime vs, but wee haue  
hardned our neckes as it were  
iron sinewes, and haue hated  
to bes reformed. Thou hast  
waited to haue mercie vpon  
vs, thy spirit hath striven with  
vs

vs, thy very bowels haue been troubled for vs, and how graciously hast thou called vpon vs by thy Word: saying, Returne ye sonnes of Adam: why will ye die? Come vnto me, and ye shall find rest for your soules. Yet we notwithstanding haue despised thy patience, wee haue abused thy goodnesse, wee haue turned thy graces into wantonnesse, and haue giuen thee cause to heape vpon vs al those fearefull plagues and punishments, which in the extremitie of thy lawe are belonging to the wicked.

When wee looke into our hearts, wee see nothing but a confused heape of grosse corruptions, vanitie, ignorance, frowardnesse, vnteachablenesse,  
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dulnes, vntwillingnes, and vn-  
aptnes vnto good, pronenesse &  
readinesse to any manner of e-  
uill, secure, irreligious, pro-  
phane vncleane, enuious, coue-  
tous and gréedy thoughts, per-  
uerse and disordered affecti-  
ons, all these (as it were)  
marching together to rebell a-  
gainst thee, and leading vs cap-  
tue vnto sin. The very wise-  
dome of our flesh is death, and  
the spirits of our minds are de-  
filed: when we looke forth into  
our liues, we behold sins more  
in number then the haire of  
our head; when we take view  
of our selues in the glasse of  
thy Law, we can see in our bo-  
dies and soules, in our out-  
ward and inward man, no-  
thing but vglinesse and defor-  
mity.



mitie. Yea, the times of this one day are sufficient to bring downe vpon vs the eternall weight of thy displeasure.

How negligent haue we bin in our callings; how haue wee peelded to our stoue vnbridled lasses in the vse of thy creatures: how haue we cherished in our selues worldly, carnall, and so luptuous thoughts? How many blessings haue wee vnthankfully enioyed, neuer thinking vpon thee which didst bestow them? How haue we mispent this pretious time which thou boughstest vs? How many good opportunities haue wee let sleepe, by which wee might haue edified our selues, and done good to others: how negligent haue wee kept  
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our hearts: by meanes where  
of, Sathan hath got great  
bantage against vs: How fen-  
derly haue wee bewailed the  
iniquities of the times? How  
porely haue we striven against  
our owne corruptions?

¶ Lord, if thou shouldest  
straightlie marke our iniqui-  
ties, ¶ Lord how shall wee  
stand, where shall we appeare?  
what shall become of vs: what  
answere shall wee bee able to  
make thee to one of a thousand?

And (yet most gracious God)  
which is worst of all, custome  
in euill, hath bred such a  
hardnesse in vs, and hath  
brought such a crust vpon our  
consciencs, that wee cannot  
bee perswaded that thy wrath  
is so terrible, or our sinnes so  
griuous,

griuous, or our estate so wo-  
full, as indeed it is. Hence it  
commeth that we doe not stand  
in such awe of thy Maiestie as  
we should, we doe not so trem-  
ble at thy iustice, nor esteeme  
thy promises and mercies, as  
wee ought to doe: wee beseech  
thee therefore to take the stonie  
hearts out of our bodies, and  
to put new spirits into our  
bowels, that wee may with  
feeling, and with a lively and  
sensible apprehension, confesse  
our selues to bee, as we are,  
poore, and wretched, and mise-  
rable, and blind, and raked, such  
as in whom there is no good-  
nesse, such as to whom there is  
nothing due but shame and  
confusion of face for ever. And  
here (Lord) according to that  
measure

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measure of spirituall feeling,  
 which by thy grace wee haue  
 attained to, wee doe vtterly  
 renounce our selues, wee doe  
 wholly disclaime all hope of  
 helpe by our selues, we account  
 all that is in vs but as drasse  
 and dung, and do most earne-  
 ly intreate thee to looke vpon  
 vs in thy Sonne Iesus Christ:  
 Accepting his death and his  
 passion, as a sufficient, abso-  
 lute and compleate discharge  
 for all our finnes whatsoeuer.  
 O Lord let the chastisement of  
 our peace bee vpon him, and let  
 vs bee healed with his stripes:  
 wee haue no other name vnder  
 heauen by whom we can be sa-  
 ued: And wee know that thou  
 hast sealed him, and sent him  
 into the world, to saue thy peo-  
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ple from their sinnes: wee be-  
 seech thee therefore for his sake  
 to bee at peace with vs, put a-  
 way our transgressions like a  
 cloud, and our sins as a mist;  
 forgive our iniquities, and re-  
 me mber our offences no more.  
 And withall, seale vp to our  
 soules and consciences the fee-  
 ling of this thy loue by the gra-  
 cious testimonie of thy Spirit,  
 that we may know that there  
 is peace in heauen for vs, and  
 that Christ is made of thee vn-  
 to vs, Wisdome, Righteous-  
 nesse, Sanctification, and Re-  
 demption, and that nothing  
 shall euer bee able to separate  
 vs from thy loue in him. Wee  
 doe begge this at thy hands, so  
 much the rather, because wee  
 see the vantage of all things in  
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are all lighter then vanitie it  
selfe : But thy loue in Christ  
is firme and perpetuall. For  
with thee there is no shadow of  
change, thy calling and gifts  
are without repentance; and  
therefore wee pray thee settle  
vs in thy assured perswasion of  
thy loue, to the end that wee  
may haue some comfortable  
vnderstanding, that whatsoe-  
uer doe befall vs here, howso-  
euer wee bee tried, yet after all,  
wee shall lay downe our heads  
in thy peace, and bee made par-  
takers of thy glorie. In the  
means space, so long as thou  
shalt bee pleased to respite the  
dayes of our pilgrimage vpon  
this earth, wee pray thee doe  
not

not leaue vs to our selues, nei-  
ther foꝛsake vs : but giue vs  
as pledges of thy loue, those  
spirituall blessings in heavenly  
things wherewith thou art  
wont to furnish thy chosen:  
that so we may make our con-  
uersation such as becommeth  
the Gospell, we may neuer dis-  
credit our profession, oꝛ bee a  
scandall and offence vnto o-  
thers, but rather by our holy  
carriage, may prouoke and win  
others vnto thee. Helpe vs to  
this end, wee beseech thee, a-  
gainst our manifold infirmi-  
ties, against those evils to  
which our natures doe most  
encline: enable vs to shake off  
the sin that hangeth so fast on,  
strengthen vs to euery good and  
holy dutie, make vs perfect in

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god worke, sanctifie vs  
throughtout, & keep our whole  
spirits, soules, and bodies  
blamelesse vnto the coming  
of Iesus Christ.

Make vs thankesfull (as be-  
commeth vs) for thy many fa-  
uours, for that continuall pre-  
seruation which thou affordeest  
vs, for the comforts of this day  
both to our soules and bodies,  
for thy enlarging our time and  
opportunity to repent : grant  
wee pray thee, that our thanke-  
fulnesse may not stand only in  
outward shewes, but that we  
may bee thankesfull in deed and  
in truth, labouring to bee duti-  
full vnto thee, which art so  
mercifull vnto vs.

And inasmuch as, O Lord,  
wee doe professe to beleue the

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Com



Communion of Saints, and that it becommeth vs to bee mindeful of others in our praies besides our selues, we are suters to thee in the behalfe of all thy people, sperced ouer the face of the earth: thou (O Lord) art praiue to their seuerall wants: thou art onely able to make a gracious supply: wee beseech thee for them as for our owne soules. More particularly, wee poure out our soules before thee, for those Churches which amongst vs thou hast planted and vnitd vnder one gouernment. Our sinnes (O Lord) chiefly our contempt of thy glorious Gospel, doe deserue a curse, euen that thou shouldest remoue our candlestick, and clean put out

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out the light of thy holy word;  
e withall make vs a by-word  
to the world by some extraor-  
dinary iudgement; Fut, wee  
pray thee in Christ bouchsafe  
to reuerse those plagues which  
wee haue deserue d, continue  
those fauours which wee haue  
hitherto enioied, continue and  
enlarge the freedome of thy  
word, stablish the truth of Re-  
ligion amongst vs by a perpe-  
tual decree, both for vs and for  
our posterity after vs. To this  
end blesse all good meanes: a-  
bout others, our Soueraigne  
and king, enable him every  
day more and more, to the dis-  
charge of that great dutie  
wherewith thou hast entrusted  
him: lengthen his daies, pros-  
per his raigne, defeat his e-

nemtes giue him and vs com-  
 fort in his Quene, and ioy in  
 his posteritie. Encrease wise-  
 dome in his Counsel, faithful-  
 nesse in his seruants, loyalty  
 and true heartednesse in his  
 subiects. Stir vp Magistrates  
 and men in authority, to seeke  
 the aduancement of thy glory  
 and the weale of thy people.  
 Make thy Ministers able and  
 willing to publish the secret  
 the Gospell, water their en-  
 deauours with the death of  
 heauen, that daily such as be-  
 long vnto life eternall, may be  
 added to the Church. And see-  
 ing thou art pleased to exercise  
 diuers of thy seruants with  
 the crosse, some with sicknes of  
 body, some with perplexitie of  
 spirit, some with losse of goods  
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some with restraint of liberty, some in one kinde, some in another, wee pray thee to sweeten their afflictions, and to season their sorowes with the comfort of thy Spirit: furnish them with a measure of patience agreeing to the proportion of their fall, and put an end to their grieuances when thou shalt see it fit.

And (O Lord) make vs ready for affliction: teach vs to remember, that wee must through many tribulations enter into thy blessed Kingdome: In our health, make vs mindfull of sicknes, of death, & of our last account; that these things may not come vpon vs as a snare, but that we may be prepared alwaies in some good

¶ measure

measure, to submit our selues  
vnto thy most wise and holy  
appoyntments.

And now O Lord our God,  
wee pray thee to heare with  
the weaknesse and coldnesse  
of our prayers. Take vs this  
night into thy blessed tuition:  
wee know that thou doest nei-  
ther slumber nor sleepe: keepe  
vs from euill, keepe vs from  
the malice of Sathan, from se-  
curitie and carelesnesse, from  
dullnes and drowsinesse of spi-  
rit; that if it shall be thy plea-  
sure to let vs liue vntill the  
morning, wee may become so  
much the fitter to serue thee in  
our seuerall callings, so as  
may bee most for the glory of  
thy great name, through Iesus  
Christ: in whose Name wee  
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commend our selues and our  
vnworthy praers vnto thee,  
saying as hee hath directed vs  
in the Gospel, Our Father, &c

A Morning praler for a  
priuate person.

**O** Almighty Father, the  
Father of our Lord Je-  
sus Christ, & in him my Fa-  
ther also, how vnworthy and  
wretched a creature were I,  
if receiuing so many blessings  
from thee, I should not stirre  
vp my selfe to returne some  
thankfulnes vnto thee for the  
same: It is euen thou (O  
Lord) which from my first be-  
ing vntill now, hast couered  
mee vnder thy wings, and vnder  
thy fetters I haue bene

sure. My body and soule, my  
 health, my strength, my main-  
 tenance, whence haue I these  
 things but from thee? The  
 safety of this night, the quiet  
 rest wherewith I haue been  
 refreshed, to whom can I as-  
 cribe it but onely vnto thee?  
 That I haue liued hitherto,  
 that I haue not bene swal-  
 lowed by with some sudden  
 iudgement, that Sathan hath  
 not had his will open mee, that  
 I am deliuered fro the power  
 of darknes, & translated into  
 the kingdom of thy deare Son  
 that I haue daily accesse into  
 thy glorious presence, whence  
 are all these, but from the free-  
 dome of thy grace? If thou  
 hadst giuen mee my desert, I  
 should haue perished long ago,  
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'tis from thy mercy alone that  
I am not consumed.

O Lord make mee ashamed  
of my vnthankfulness, wound  
my hart with the considerati-  
on of my owne dulnes, whom  
so many kindneses haue not  
brought vnto more obedience.  
And vouchsafe; I pray thee,  
notwithstanding the smalnes  
of my deseruing, yet to looke  
graciously vpon this my mor-  
ning sacrifice of praise which  
I do here tender vnto thy Ma-  
iesty: let not, I beseech thee, the  
scantnesse and barrennesse of  
my seruice, make thee to turne  
away thine eyes, and to haue  
no regard vnto mine offering:  
But as thou art wont to spare  
thy seruants, euen as a man  
spareth his own son that ser-



neth him, & in them to accept  
 the will for the full perfor-  
 mance, so bee pleased to looke  
 vpon mee in Iesus Christ, and  
 for his sake to remit my for-  
 mer vngatefulnesse, and to  
 strengthen me by thy grace for  
 the time to come, in some good  
 measure to refoz me the same.  
 And to the end (O God) that  
 I may manifest the truth of  
 my desire to bee thankesfull, I  
 beseech thee to beget in mee a  
 holy care both this day and for  
 euer, to walke woꝛthy of that  
 calling wherunto I am called,  
 to study to please thee with re-  
 uerence and with feare, and  
 by a blamelesse, pure, and vn-  
 rebukeable conuersation, to  
 shine as a light amongst men.  
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my selfe, I haue in mee the same corruption of nature which the most wicked hath: I intreat thee therefore to work in me that which is pleasant in thy sight. Giue me a cleane heart and a right spirit: Make me to vnderstand aright the way of thy precepts, direct mee in the path of thy Commandements, knit my soule vnto thee, and make it to cleaue vnto thy testimonies: stay mee and stablish mee, that my footes may not slide. Crucifie my flesh with the affections and lusts: mortifie my members which are on earth: suppress and subdue the law in my members, which leads me captiue vnto the law of sinne.

Grant that I may sensibly  
feele

feele the power of Christs death, killing corruption in me, & the power of his resurrection, raising mee vp vnto newnesse of life: make me to resolute to renounce even my sweetest and best pleasing sins, and not to take liberty to my self to continue in any known vngodlinesse.

Let it be enough that I haue hitherto giuen the raines vnto mine owne lusts: Grant that hereafter I may take no thought for the flesh, to content it, but may strue rather to curbe and subdue it, & to bring it vnder the yoke of due obedience. And (good Lord) increase my Faith. and better my feeling and apprehension to thy loue, that I may with courage  
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and chærefulnesse runne the  
race which is set befoze mee :  
Blesse mee also this day in the  
duties of my Calling.

Idleness and godlines can-  
not agree : And it is thy will,  
that in the sweat of my face I  
should eate my bread. Pre-  
serue mee from all fraudulent,  
guilefull, oppressing, grædie  
courses. Draw my affections  
from the loue of the World :  
Fire my hart vpon the things  
which are aboue. If things  
succeed according to my mind,  
make mee thankesfull to thee  
which hast giuen the blessing:  
If any crosse come, make mee  
patient and carefull to profit  
by euery chaffisement.

And because the daily occa-  
sions of danger to my soul are  
infinite,

infinit, teach me to put on thy  
 whole armor, and to keepe my  
 heart with al diligence, to fur-  
 nish my self with holy medita-  
 tions, to make a couenant with  
 mine eyes, to keepe my mouth  
 with a bridle for the auoiding  
 of all filthy communication, to  
 vse such words as may mini-  
 ster grace vnto the hearers, to  
 be sober in diet, wary in dis-  
 posits, moderate in apparrell,  
 choise in my company, & euer  
 to practis: that continual feare  
 which hath a promise of ble-  
 sednes. Finally (Lord) so guid  
 mee through the course of this  
 whole day, both in my priuate  
 & more publike imployments  
 that if I liue by thy sufferance  
 vntill night, I may haue much  
 comfort in the taking notice of  
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thy grace & goodnes towards  
me: and all this for Christ Je-  
sus sake thy onely Sonne, and  
my alone Saviour.

An Euening prayer for a  
private Person,

**M**ost mercifull God: &  
gracious Father in Je-  
sus Christ, were it not that  
thou hast made a gracious pro-  
mise in thy word, that whatso-  
ever is asked of thee in the  
name of thy Son, shall be be-  
solved: I should not dare to  
presse into thy presence, being  
guiltie to my selfe of so manie  
sinnes which I haue heaped vp  
in thy sight, from the begin-  
ning of my dayes, vntill this  
present.

I am by nature (**O Lord**)  
the childe of wrath, a vassall of  
Sathan, no better then a very  
firebrand of hel. It is thy graet  
mercy that I escaped the fury  
of thy wrath, due vnto mee at  
the very instant of my birth, in  
respect of that masse of corrup-  
tio which I brought with me  
from my Mothers wombe.

Neither haue I since I came  
to vnderstanding, any whit a-  
mended or bettered my first e-  
state; but I haue added to it a  
numberlesse number of trans-  
gressions, breaking euery of  
thy commandements, by  
thought, word, and deede, sin-  
ning in many things against  
knowledge, against conscience  
and against that light which  
thou hast giuen me, yea, cleane  
against

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(Lord)  
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against many bolues, and promises of better obedience.

I haue no colour of excuse, nothing haue I to plead in the defence of my many slips; If I dispute with thee, I must needes lay my hand vpon my mouth, & learne to abhor my selfe in dust and ashes. And (Lord) giue me I beseech thee, a fleshly & melting heart, that nothing may moze affect me or touch me moze deeply, then to see my own vilenesse, and how disobedient and stubborne I haue been towards thee, which hast euen heaped vpon mee so many fauours.

Make mee ashamed of my barrennes & vnfruitfulnesse in my profession, who haue given thee iust cause to range mee among



mong those Hypocrites which  
 make a shew of godlinesse, but  
 yet deny the power thereof.  
 Beget in me that godly sorrow  
 which causeth true repentance  
 neuer to be repented of: that  
 I may bee grieued in my very  
 soule for my sins, not so much  
 because of the danger of hell  
 that followeth, as because I  
 haue offended thee, the loue of  
 whose Father I ought to be a  
 sufficient motive to obedience.  
 And for the furtherance of my  
 humiliation & sorrow, cause me  
 O Lord, to search and to trie  
 my waies, to call my selfe to  
 a strait account, that I may  
 see my sins in particular, the  
 vanity of my hart, my extreame  
 deadnes and security, my pride  
 and hautesse of spirit, my  
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backwardnes to all good seruices, my cowardly mindednesse, my ambitious rising and craning thoghts, my want of charity & mercy to others, my miscarriage in my place & calling, my idle and vnbesẽming speeches, my offensive and scandalous behaviour. Thus (O Lord) make mee carefull to rip vp my heart and life, that so I may set my sins in order before mee, and may thereby become the more humble and the more forward to cast down my selfe before thee, and to iudge my selfe, that I may not be iudged of thee. Yet withall (most gracious GOD) make mee able in the middest of all this, to reach out the hand of faith, & to lay hold vpon Iesus

sus Christ, whom thou hast  
 ordained to be the reconciliati-  
 on for my sinnes: I know, O  
 Lord, the vertue of his blood,  
 that I can make my sinnes,  
 though they were as crimson,  
 yet to become as white as  
 snow. O then (I beseech thee)  
 cover my filthy nakednesse  
 with his glorious righteous-  
 nes: cloathe me with the gar-  
 ments of his saluation, that so  
 thereby I may be holy and un-  
 blameable, and without fault  
 in thy sight. Speak peace vnto  
 my conscience by thy holy spi-  
 rit. Say vnto my soule, I am  
 thy saluation. My faith, O  
 Lord, is but weake and poore,  
 strengthen it I beseech thee, &  
 bring it forward by thy might:  
 working vnto more perfecti-  
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on. Thou hast promised, not  
to quench the smoking flare,  
nor to breake the bruised reed;  
beare then I pray hee, with  
my scantnes, and helpe my vn-  
beleefe, perfit the worke of thy  
olone hands, performe it vntil  
the day of Iesus Christ.

My faith is that I must liue  
by, it is my victorie: thou (O  
Lord) in mercy hast begun it:  
cherish it (I beseech thee, to-  
gether with all those graces  
which accompany saluation  
that they may be in mee, as a  
well of water, springing vp in-  
to everlasting life. And grant  
that I may not bee presuming-  
ly secure touching mine owne  
estate, but may euer and a-  
non bee approuing and exami-  
ning my selfe, whether I am  
in

in the faith or no: and that I  
 may also study and strue to  
 giue euidence of my faith, by  
 shewing forth good woꝝks; &  
 by bringing forth good fruit,  
 euen fruit worthy amend-  
 ment of life. I am compassed  
 about with many weakneses,  
 and as I haue found by the  
 experience of this one day,  
 Sathan is full of malicious  
 cunning to woꝝke vpon all ad-  
 uantages. O Lord strengthen  
 mee to resist him, giue mee ho-  
 ly wisdom to discouer his  
 sleights, and grace to with-  
 stand his most sharp assaults.  
 Arme mee also against the re-  
 proches and obliquities of the  
 world. I haue learned in thy  
 word, that if I serue thee in  
 sincerity, my name shall bee  
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put out as euill among men :  
Giue mee both care to carry  
my selfe out of the reach of  
iust exception, and resoluti-  
on also to sacrifice my credit  
and estimation, yea even my  
life it selfe if neede bee, to thy  
glory.

Teach me to learne of the  
author and finisher of my faith  
to dispise the shame, and to  
endure the speaking against  
of sinners, in respect of that  
eternal weight of ioy and glo-  
rie which is set befoze mee.

And now (Lord) with the  
bowing of my soule, I blesse  
thy name for this daies preser-  
uation. How many euils haue  
I escaped, to which I was sub-  
iect by nature, and to which  
I had made my selfe subiect  
through

through sin: It is thou (Lord  
 only which makest me to dwell  
 in safety. Stretch out the  
 wings of thy grace & protecti-  
 on ouer me this night. Though  
 sleepe seize vpon the eyes of my  
 body, yet let not security op-  
 presse my soule, keepe me from  
 idle fancies, and from vaine  
 dreames, giue me a sober and  
 sanctified vse of all outward  
 reifreshing, that I may alwaies  
 in all things, aime at this one  
 thing, namely, how I may be  
 the better fitted to serue thee  
 faithfully in my place and cal-  
 ling, and that for Christ Je-  
 sus his sake, thy only son, and  
 through thy mercy, my louing  
 Saviour, Amen.

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A more particular Morning  
praier on the beining  
of a Sabbath day.

**M**Anifold (**O Lord**) are  
thy mercies, and thy  
goodnesse is infinite. In every  
particular which befall me,  
I haue abundanter experience of  
thy loue. It is much (most  
gracious God) that I, which  
haue so many times prouoked  
thee, should bee let to liue to  
behold the light and comfort of  
the day: But much more is it  
that hauing bene heretofore a  
profaner of thy holy Day, a  
barren and an Hypocriticall  
professour of thy Word, a  
fruitlesse and vnprofitable  
hearer, I should yet inioy the

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blessed oppertunitie of another  
 Sabbath. Now iustly mightest  
 thou long since haue satted by  
 my heart, and giuen me ouer  
 vnto a reprobate mind, taking  
 from mee the comfortable and  
 happy freedome of going into  
 thy house, and of giuing atten-  
 dance vpon the posts of thy  
 doozes: O teach mee (I pray  
 thee) to value thy mercy in  
 this behalfe according to the  
 true worth thereof: Suffer  
 mee not slightly to entertaine  
 either this or any other of thy  
 fauours. And, as thou hast  
 brought mee to the beginning  
 of this holy rest: so enable me  
 (I beseech thee) to the sancti-  
 fying it, and to such a kind of  
 spending the same, as thou  
 requirest. Teach mee to re-  
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member that it is thine owne  
ordinance, euen one of those  
vnchangeable Lawes, which  
thou wrotest with thine owne  
finger; that this day should af-  
ter a moze speciall manner be  
diuerced & deuoted to thy ser-  
uice, & that thou hast not there-  
fore restrained outward im-  
ployments in our callings, be-  
cause idlenes pleaseth thee, or  
because ease giuen to the flesh  
is a part of thy worship: but  
that thou hast in thy infinite  
wisdom so apointed it that be-  
ing freed from al other incum-  
brances, we might wholly ap-  
ply our selues, either to the  
publike or priuat exercises of  
godlines. Giue me grace (I  
most humbly intreat thee) that  
I may call thy Sabbath a de-  
light,

light, to consecrate it as glorious vnto thee, and that I may beware of doing mine owne waies, or of seeking mine owne will, or of speaking any vaine words; & may euen bind my selfe to a serious & a continued course of seruing thee in the practise of such duties as belong to the hallowing of this day.

I know, O Lord, that herein I shall meet with many lets: my owne corrupt nature will repine & thinke this a yoke & burden that cannot bee endured: abroad in the world, I shall see many vaine fashions followed by great troopes, making the day a day of carnal pleasure, I shall be derided & scorned, if I refuse to do as o-

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thers doe. I shall merke also  
with many cunning perswa-  
ders: which will seeke by plau-  
sible reasons to draw me from  
diligence and constancy in this  
course. O Lord (I beseech thee)  
euen with the bowing of my  
heart, to make mee strong a-  
gainst all these withdraw-  
ments: Grant that I may more  
esteem obedience to thee, then  
either the contenting of mine  
owne sensual affections, or the  
avoiding of reproach among  
profane persons, or the satisfy-  
ing of men, be their pretences  
what they may be. I am taught  
(O Lord) and I do beliene it,  
that thy yoke is easie, & that  
thy commandments are not  
griuous: and I know that by  
a holy vse in these religious  
D : seruices

seruices, I shall make them so familiar vnto mee, and shal also find that exceeding sweetnes in them, that I shall euen long for thy Sabbath before it comes, and the time wil seme short vnto mee that is so bestowed. And for this day (most louing Father) I pray thee blesse vnto mee the particular businesse thereof.

In praying, giue mee reuerence to thy Maiesty, sence of mine owne wants, faith in thy promises, fresh remembrance of thy former kindneses, charitable and compassionate, and yeelding affections towards others. In hearing, vouchsafe me an vnlocked and an vnderstanding heart, a right iudgement, meeknes of spirit, liueli-  
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nesse of affection, fastnesse of  
memory: In Communicating  
at thy table, bestow on mee an  
humble soule, hungring heart,  
a conscience purged from dead  
woorkes, power of sweet medi-  
tation vpon the death of Christ.

In looking vpon the admini-  
stration of Baptisme, affoord  
mee mindfulness of mine own  
bow, remorse for my often fail-  
ing in that solemne promise,  
earnestnes of desire for the good  
of the baptized, ioy for the in-  
crease of thy Church. In sing-  
ing, take from mee all both  
daintie and vanity, make mee  
to sing with a grace in my hart  
still struing to lift vp my soul  
vnto thee.

Enlarge my heart towards  
others as occasion shal be offer-

red, that I may bee ready to  
gine to those that want, soz  
ward in euery good work, com-  
fortable to the sick, tender har-  
ted to those whom thou hast  
humbled, apt to make peace  
where discord is.

Let all works of mercy be a  
delight vnto me, and make me  
carefull not to stay till I am  
prouoked, but to seeke occasi-  
ons to doe good. And when I  
am priuate (O Word) sanctifie  
my thoughts, that I may me-  
ditate in good things, and may  
hide thy Word in my secret  
parts, and may loue it, and e-  
specially that I may shew the  
fruit of it in all my conuersati-  
on. Finally, I humbly pray  
thee, so to guide mee both in  
publike & priuate duties, that  
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When it commeth to euening,  
 I may feele my knowledge to  
 be increased, my faith streng-  
 thened, my soule & conscience  
 abundantly refreshed, and all  
 this for Christ Iesus his sake  
 and for thine owne Names  
 sake, Amen.

Another Prayer, something  
 more speciall, respecting  
 the hearing of Gods  
 VVord.

**E**ternall God, most graci-  
 ous & mercifull in Iesus  
 Christ, every good giuing and  
 every perfect gift commeth  
 downe from thee, thou hast co-  
 manded that if any lacke wis-  
 dome, hee should aske of thee &  
 thou hast promised to deny no  
 thing that is asked of thee in  
 thy



thy Sonnes name: In obedience vnto this thy commande-  
ment, and in assurance of thy  
readinesse to make good the  
promise, I do here cast ostone  
my selfe before thee, praying  
thee, as at all other times, so  
now especially to be good vnto  
mee. I am now (O Lord) by  
thy gracious prouidence to be  
a partaker of thy holy word,  
the preaching whereof is the  
ordinary meanes appointed  
by thee to saue my soule, and  
to draw mee out of the power  
of Sathan vnto thine ostone  
selfe. I for my part am vnto-  
thy of so great a fauour as to  
be admitted to heare it, and I  
am euery way unfit and un-  
able to heare it with profit My  
heart is full of blindness and  
ignorance,

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ignoꝛance, my affections are  
froward and vntractable: I  
am euen r:probate by nature  
vnto euery good duty: I am  
dull of hearing, slow of conceit  
backward to intertain, but apt  
to let slip any good instruction.  
I beseech thee in Iesus Christ,  
by the working of thy spirit, to  
refoꝛme within mee these coꝛ-  
ruptions: Make me as a new  
borne babe to desire the sincere  
milk of thy most sacred woꝛd:  
grant that I may reioyce at it,  
as one that findeth a great  
spoile; let it be better vnto mee  
then thousands of gould and  
siluer. Open my heart, as  
thou didst the heart of Lydea,  
that I may euen with a kinde  
of hunger and greedinesse at-  
tend vnto the things which are  
deliuered,

deliuered : cleere the eyes of  
 my minde, and annoint them  
 with that precious salue of thy  
 Spirit, that the scales of igno-  
 rance may fall from them, and  
 that I may see thy wonders of  
 thy Law, even thy hid wise-  
 dome, which my nature of it  
 selfe is not able to discern.  
 And because thou hast promi-  
 sed to guide the humble in thy  
 way, and to reueale thy secret  
 to the meeke, take from me, I  
 pray thee, a proud heart, teach  
 me to become a scole in my self  
 that I may be wise in thee :  
 Suffer me not to measure the  
 mysteries of thy kingdome by  
 mine owne blind reason and  
 corrupt affection: but giue mee  
 grace to deny my selfe, and  
 to labour to bring mine owne  
 thoughts

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thoughts into captiuitie vnder  
 Christ, that I may not dare to  
 oppose mine owne conceits &  
 fancies vnto the Maieesty of  
 thy truth revealed in thy word  
 Give vnto the Preacher, a  
 doze of utterance, that he may  
 open his mouth boldly, to pub  
 lish the secret of thy Gospell.  
 Direct his tongue, that he may  
 speake vnto my conscience, &  
 that if there bee any close cor  
 ruption lurking in mee ( as  
 Lord, Who can vnderstand  
 his faults ? ) the searching  
 power of thy Word may dis  
 couer it, and rippe it vp euen  
 to the verie bottome. And  
 vouchsafe vnto me that meek  
 nesse of spirit, and such calme  
 and yeelding affections, that  
 I may not repine nor mur  
 more

more at reproofe, but may loue him rather that rebuketh: and may take it as a speciall fauour from thee, that I am not suffered to goe on in sinne, nor giuen ouer to mine owne corruptions. In euery point of holy Doctrine taught mee, make me to remember who it is that speaketh by the mouth of man, that I may receiue the word as a messenger from thee, whether it be comfort, or reproofe, or instruction, and so may giue it that reuerence and that awefull respect which is due vnto thy holy Oracles.

And because, O Lord, as I am naturally forgetfull, so the Diuel watcheth to catch away the word as soon as it is deliuered, therefore I pray thee to stablish

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bliss my memory, that I may  
hold fast thy blessed truth, and  
may alwaies haue it in store a-  
gainst the time of neede.

To this end, make mee  
carefull in the vse of all good  
priuat meanes, such as are  
Prayer, Meditation, Confe-  
rence with others, as occasion  
shall require. Beget in me a  
godly discretion, that I may  
diligently search the Scrip-  
tures, whether the things I  
heare, are so, and may try all  
things, neither rashly reiecting  
nor suddenly believing what-  
soeuer is deliuered.

And when I haue found thy  
truth, so stablish my heart, that  
I may not wauer nor be caried  
about with euery wind of doc-  
trine, but may continue in the  
things

things which I haue learned,  
labouring daily to be led foꝝ  
ward vnto moze perfection.

And sith hearing and know-  
ing without practise, do but in-  
crease vnto moze condemnati-  
on, therefore, O Lord, do thou  
so water that which I heare,  
with thy heavenly dew, that  
it may bring forth much fruit  
in my life, and that I may bee  
a credite to my profession, and  
no disgrace noꝝ slander to thy  
truth. Grant all these things  
foꝝ thy deare sons sake Iesus  
Christ: to whom with thee and  
the blessed Spirit, I desire to  
ascribe all honour and glory,  
now and foꝝ euer, Amen.

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After the hearing of the  
Word.

**S**tirre me vp, (O Lord) I  
shumbly pray thee, to an vn-  
fained & sincere acknowledge-  
ment of thy kindnesse, who  
hast now bene pleased not-  
withstanding my former vn-  
profitablenesse and slight esti-  
mation of thy holy word, yet to  
bouchsafe me the comfortable  
liberty of enioying it. How  
iustly mightest thou long since  
for my great contempt, haue  
made my heart fat, giuing mee  
ouer into a reprobate sence?  
What other thing haue I de-  
serued of thee, who haue from  
time to time bene such an vn-  
reuerent, negligent, and care-  
lesse



lesse hearer? Yea (Lord) euen  
 my best carriage in that holy  
 exercise which I haue now bin  
 at, hath been so farre different  
 fro<sup>t</sup> that became me, that thou  
 maiest iustly make thy Word  
 to bee a sauour of death vnto  
 mee: But (O gracious God)  
 thou which art good vnto mee,  
 in making me to see my olone  
 defects, bee mercifull also in  
 giuing me a heart to lament  
 them and suffer thy self in Je-  
 sus Ch:ist to bee intreated of  
 me, freely and finally to remit  
 them. Let neither them nor a-  
 ny other of my sinnes stand at  
 this time betwixt mee and thy  
 blessing: but vouchsafe to wa-  
 ter the seed of thy word, cast in,  
 to my heart, with the dew of  
 thy heavenly blessing, that it  
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may not be made vnfruitfull,  
but may work mightily in me  
to the inlightning of my mind,  
to the setting of my iudgemēt,  
to the comforting of my hart;  
to the reformation of my cor-  
rupt affections, and to the lea-  
ding me on vnto more & more  
perfection.

To that end, make me both  
mindfull and careful to vse all  
those good helps, which thou  
hast sanctified to the rubbing  
vp of our memoꝛies, & to the  
quickning of our dul and slow  
affections: such as are busie &  
serious meditation in the clo-  
set of mine owne heart, humble  
conference with others, dili-  
gent searching the scriptures,  
to find out the ground and cer-  
ten pꝛoofe of things deliuered.

And

And when matters are made  
 plaine vnto me, and proued to  
 mee to be thy expresse reuealed  
 will, grant that I may yeelde  
 my full assent vnto them, not  
 once daring to measure them  
 by the crooked rule of mine  
 owne corrupted reason, and  
 not onely so, but that I may  
 loue them, and imbrace them,  
 and hide them, and lay them  
 vp euen in the middelt of my  
 heart, and may likewise binde  
 my selfe to the speedy and con-  
 stant practise of them: that so  
 I may not bee in the number  
 of those which make a shew of  
 godlinesse, but deny the power  
 thereof, and which heare much,  
 and reforme nothing, and so  
 doe both disgrace religion, and  
 heape vp wrath against them-  
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selues; but that I may haue my fruite in holinesse, being both an oznament to my profession, and a meanes of winning others by my pure and blamelesse conuersation.

I know (O Lord) that to perfozme this, will be a service of no little difficulty. My flesh which is euer lusting against the Spirit, will rebell, I shall be apt to grow weary of wel-doing: euill men will deride mee, and I shall be a matter of scozne to the vngodly: Satan will finde out many hinderances, & many meanes by which to make good duties irksome vnto me. I beseech thee therefore to furnish mee with that holy resolution, and with that spirit of courage, that I may  
neither

neither delay to begin, when thou commaundest to set forward; nor yet may breake off where thou requirest continuance of obedience: but that my course may be like the way of the righteous, which like the light, shineth more and more vnto the perfect day: so shall thy Name be glorified, mine owne soule comforted, and others edified by my good example, & I more and more occasioned to blesse and praise thy name in Iesus Christ thy Sonne; and my Saviour, Amen.

Another of the like nature, respecting the Sacrament of the Lords Supper.!

**I** Am taught. (O Lord) that without thee I can doe nothing,

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thing, and that all mine ende-  
 uours are in vaine without  
 thy blessing. In due regard  
 whercof, I am become an  
 humble suiter vnto thy Maie-  
 stie, that thou wouldest bee  
 pleased to prosper and to direct  
 my present purpose of commu-  
 nicating at thy Table. It is  
 thy will that I should often  
 come vnto this holy banquet,  
 for the strengthening of my  
 faith, and for the preservation  
 of the memory of Christs  
 death. O Lord, Strike my  
 heart with reuerence vnto it,  
 as vnto thy ordinance, and as  
 to a feast, to which thou hast  
 tied thy more speciall pre-  
 sence, that I may not dare to  
 presse in before thee unprepa-  
 red. Before I come, teach  
 mee

me to grow into a very strict examination of mine owne Soule, that I may see how I haue liued, and in what measure I am furnished for so waighty a seruice. And because I know that the more I looke into my selfe, the more I shall see mine owne nakednesse and deformity, therefore I pray thee to supply me from thy infinite fulnesse: Giue me a thorow vnderstanding of the miserie of my estate, who am by nature a childe of wrath as well as others. Make me to see the hainousnesse of those innumerable evils and grosse sinnes, which I haue multiplied before thee from time to time: nay, which I haue run into since my last presenting

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ting my selfe befoze thee at thy  
board, when I promised better  
obedience.

O cause my stony heart to  
bleed within me, when I think  
vpon mine owne scantnesse in  
good duties, and vpon my de-  
light and forwardnes to trans-  
gresse. Make mee to bee asha-  
med and euen confounded in  
my selfe, for those many enor-  
mities which from my corrupt  
and unreformed heart doe con-  
tinually breake forth into my  
outward man, euery member  
beeing a very weapon of vn-  
righteousnesse to doe seruice  
vnto Satan. Thus (O Lord)  
shall thy mercies in Christ bee  
sweet vnto mee, & I shall come  
with an hungring & thirsting  
soule vnto thy Table. And I  
pray



pray thee to increase in me that  
 gift of faith, that I may both  
 come to this thine ordinance  
 with a desire to enlarge it, and  
 may also feele it to receiue  
 strength and growth of assu-  
 rance of mine owne personall  
 and particular interest into  
 the death of Christ. Remoue  
 farre from mee all swelling,  
 disdainefull and vcharitable  
 affections: O Lord, this is a  
 feast of loue, and to it a malici-  
 ous and reuengefull heart can  
 be no welcome guest, & when  
 I haue presented my selfe at  
 thy table, I beseech thee to re-  
 straine my idle and gadding  
 thoughts, draw them to the  
 earnest and serious meditation  
 of that which is the life of the  
 Sacrament, the death of my  
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Sauour. Ravish my soule  
 with the admiration of his  
 loue, that would giue himselfe  
 to die for mee, a most vile, vn-  
 worthy, and sinfull creature.  
 Stir mee vp, euen to bow and  
 consecrate my selfe for euer  
 vnto him that hath boughsed  
 himselfe to bee a Sacrifice for  
 me. And after I haue receiued  
 these pledges of thy loue, and  
 seales of thy fauor in thy dea-  
 rest Sonne, O make me truly  
 thankfull to thy Maiesty, and  
 carefull both at the present and  
 euer after, to shew forth the  
 fruits of thankfulness in a ho-  
 ly and religious conuersation,  
 to thy glory, the good of others,  
 and mine owne eternall com-  
 fort in Iesus Christ my Sau-  
 our, Amen.

Presently after Receiuing, before the Thanksgiuing by the whole Congregation, a man may sceretly lift vp his soule on this fashion,

**A**ffect my heart (O Lord) with this euidence of thy love, teach mee in it to see the riches of thy grace, who art pleased for my weakenes sake, by such familiar meanes to figure out before mee, & to seale vp vnto my soule a treasure of that infinite worth, as is thy fauour in Iesus Christ. O that I may as sensibly feele his death to bee sweet vnto my soule, as I doe these creatures of bread and wine, to afford a pleasing taste and refreshing to my body. O Lord euermore  
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giue mee such a feeling. And  
 now ( O heavenly Father )  
 suffer mee not to depart hence  
 forgetfull of thy kindnesse: but  
 grant that I may now at this  
 instant euen covenant with  
 mine owne soule, to walke in a  
 better course of holy obedience  
 then heretofore, respecting all  
 thy commandements, and en-  
 deuouring alwaies to haue a  
 cleere conscience before thee,  
 and before all men : That so  
 glorifying thee in this life, I  
 may bee glorified with thee, in  
 thy kingdome, through Iesus  
 Christ, Amen.

Before a Journey.

**O** Lord, thou hast gracious-  
 ly promised in thy word  
 to bee with mee whithersoever

I go, and that those ministring spirits, thy holy Angels, shall pitch round about mee, and beare mee in their hands. A glorious and a comfortable privilege, I confesse this is, that I, who am by nature a childe of wrath, and a very vassall of Satan, should bee assured of so high a hand of heavenly protection. I pray thee now at this time to make good this thy mercy to mee, being by necessary business to trauell from mine owne place. Many be the perils, to which both by nature and by desert, I am subject: no man is able to number them, or by his owne strength and policy to auoide them. Compassse thou me with thy fauour as with a shield, goe be-

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fore me as thou didst of old be-  
fore thy people in the wilder-  
nes, it is only thou which canst  
make me to goe & come in safe-  
ty. Some put their trust in  
outward helps: but cause thou  
mee to remember thy Name,  
and to make thy truth to be my  
shield and buckler. A horse is a  
vaine helpe, and shall not deli-  
uer any by his great strength,  
neither is the mighty man sa-  
ued by his power: it is better to  
trust in the Lord, then to haue  
confidence euen in Princes.

If thou (O Lord) bee my  
light and my saluation, whom  
shall I feare? If thou bee the  
strength of my life, of whom  
shall I bee afraid? Let this (I  
pray thee) be the anchor of my  
soule, both sure and stedfast.

suffer no power of Sathan to remoue my faith from this foundation. Nowbeit (most holy Father) if it shall bee thy pleasure, in this my iourney to bring some crosse vpon mee, either by making mee a prey to spoilers, or by some other hazard: I beseech thee, prepare me to it, giue me patience and comfort in it, and an holy assurance, that no outward inconuenience can separate me from thy loue in Christ Iesus.

Make me alwaies mindefull of this, that thy fauour must not be measured by these outward accidents: and cause me, even to hold fast this rule, that All things shal worke together for the best vnto thy seruants. And (O good God) as in my travels,

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trawels, I am desirous of thy fauour, so teach mee (I desire thee) to make conscience of thy feare: That as I expect and craue protection from thee, so I may apply my selfe to yelde obedience to thee. Wherefore when I am alone, grant that I may possesse my heart with holy thoughts: & may diligently watch ouer my selfe, for the preventing of all corrupt & vncleane cogitations. Let me neuer presume vpon the aduantage of secrecy, or of my being not knowne by face in the places where I come, to doe any thing that bee shall contrary to the profession of a Christian.

And if I light into the company of others, make me careful to seeke opportunities of  
C 5      doing



doing good, and that I may neuer frame my selfe to the humors of prophane persons, but in a godly discretion may so carry my selfe, as that I may neither wilfully make my selfe a scozne vnto the wicked, neither yet may for any respects doe ought which may either wound my own soule, or make them thinke that I am of the same unreformed disposition with themselves.

Thus (Lord) in an assured expectation of thy gracious guidance, I betake my self to mine intended course, and commend both it and these my requests vnto thee in the name and worthinesse of Iesus Christ, my only Mediator and Redemer, Amen.

After

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## After a Iourney.

**F**Ar be it from me (O Lord)  
 that I should craue mercies  
 of thee in my necessities, and  
 then forget to shew my thank-  
 fulnesse for them when they  
 are bestowed. Gracious hast  
 thou been vnto mee, from the  
 beginning of my life euen vn-  
 till now. As sone may I num-  
 ber the sand of the sea, as make  
 an exact rehersall of all thy  
 fauours. There is no day, or  
 houre of the day, or minute of  
 the houre, in which thy bles-  
 sings are not renewed to-  
 wards mee. Oh that I could be  
 so truly and effectually thank-  
 full as it becommeth mee: Oh  
 that my heart within me might  
 euen melt for græse, that I  
 haue

haue passed ouer so many of  
thy kindnesse! without re-  
gard. Behold how now also  
thou prouokest mee to this du-  
ty: O quicken me (I humbly  
pray thee) hereunto. Make  
me diligently to looke backe in-  
to the course and order of this  
whole iourney, and to obserue  
by degrees, how thou hast been  
good vnto mee: How thou hast  
blessed my going out, and my  
comming in, and brought mee  
in peace to mine owne home.  
Many dangers might haue  
swallowed mee vp, which yet  
(through thy goodnesse) I haue  
escaped. Sundry times hath  
there been (such is the brittle-  
nesse of this vase of clay  
which I beare about mee) but  
euen a steppe betwixt mee and  
death,

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death, but of the iawes where  
of thy right hand and thine  
arme haue saued mee. I can  
ascribē nothing to mine owne  
prouidence, neither can I say,  
that my safety is the rewarde  
of mine owne deservīng: Not  
vnto mee, O Lord, not vnto  
mee, but to thy name doth the  
glozy belong. And now grant  
(I beseech thee) that the sence  
of thy loue may beget in mee  
such a loue of thee and of that  
which thou commandest, that  
I may willingly and cheerfull  
ly, and with full purpose of  
heart, deuote my selfe to thy  
seruice, accounting (as my  
duty is) euery new kindnesse  
to be (as it were) a new bond,  
and a fresh encouragement  
thereunto. Graunt mee both  
this

this and all other needfull mercies, for Christ Iesus sake, Amen.

The Christians sute for  
grace to liue vpright  
in his personall  
calling.

**I**t is thine ordinance, O thou the wisest God, that every sonne of Adam in the sweat of his face should eat his bread, thou hast fitted every man to glorie thee in some speciall calling: thou wouldest not that any should liue like an vnprofitable burthen of the earth, mispending his precious time, and wasting away thy creatures, doing no good to humane society.

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Wherein thou hast giuen vs  
thine owne example, for euen  
thou workest hitherto; and al-  
beit that thy great businesse of  
creating all things ended with  
those six first daies, in whiche  
every particular was brought  
forth by thee in his proper kind  
yet thy prouidence is neuer in-  
termitted, in it neither sleep nor  
slumber overtaketh thee: And  
thy son Ch: st Iesus, whiles in  
the daies of his flesh, hee hum-  
bled himselfe to liue as a man  
vpon this earth, both in his  
private life attended vpon a  
painefull trade: And when the  
time came of his publishing  
himselfe to the world, went a-  
bout doing good, yea and with  
that cheerefulness, that it was  
meat vnto him to doe the will,  
and

and to finish the worke of him that sent him. And are not thy holy Angels all o in continuall action, obeying the voice of thy word, and ministring for their sakes whith shall be heires of life: Who am I then (O my God) that I should not reioyce that it hath seemed good vnto thee, to ranke me among other thy seruants, and to set me (as it were) my proper taske vpon which to giue my best attendance.

Grant, I pray thee, that I may not grudge thereat, as at some vneasie burthen put vpon mee, but that I may contentedly and comfortably vndergoe it, even like that glorious creature the Sun, who hauing his tabernacle set him in the heauenus

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heauens, reioyce like a mighty man to runne his race. And seeing, O Lord, thou hast not plac'd me in this calling for mine owne priuat good alone, but also for a more publique and common benefite, giue mee such an honest, sincere and charitable heart, that I may determine with my selfe, neuer to seeke, no nor yet willingly to receiue that gaine which commeth by the wronging, or wringing, or losse of others.

Let me euer remember that golden rule: Whatsoener I would that men should doe to mee, of doing euen so to them. Let it neuer slippe out of my minde, that the wages of vnrightheousnesse, is put into a broken



broken bag: and that as the good man shall giue inheritance vnto childzens children, so the riches of vanity shall diminish: and that thou wilt drave, even out of the belly of the oppressor the substance which he hath deuoured: or if it doe continue with him, it shall bee for his greater hurt, his owne ease shall slay him, and his prosperitie shall destroy him: Let me therefore, I pray thee, choose rather a little with thy blessing, then great reuenues with thy curse, and iudgement attending thereupon.

And if so bee it shall bee thy pleasure to blesse my basket and my store, & to increase my portion by my honest industry, ~~keepe~~ keepe mee, I humbly in-  
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treat thee, that I may not set  
my heart vpon it, let not my  
riches be my strong city, or as  
an high wall in my imagina-  
tion: but grant that as my lot  
is enlarged, so I may be more  
and more afraid of my selfe,  
lest the care of this world, and  
the deceitfulnesse of riches,  
should choake in me the seedes  
of grace, and steale away my  
minde from better things. And  
therefore make it my care, good  
Lord I beseech thee, to follow  
my calling with that holle  
measure, as that I may not so  
farre ingulfe my selfe into the  
businesse of it, that I should  
abridge and scant my selfe of  
conuenient opportunities for  
heauenly and spirituall purpo-  
ses: And as I shall feele thy  
hand

hand to bee opened towards mee, so open my heart and my hand towards others: knowing, that as hee which scattereth shall bee more encreased, so he that spareth more than is right, shall surely come to povertie. Euer make mee to consider thine all beholding presence, that all things are naked in thy sight, and that thou wilt surely bring forth to iudgement euery secret thing: That so I knowing thee to bee a witness to all my courses, my care may bee to walke as in thy sight, and to approue my selfe vnto thee by an euen & vp-right behaviour. Vnlooke, O Lord, the treasures of thy rich mercies, and afford vnto mee both these and all other conuenient and

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and needfull graces, in and for  
Christ Iesus sake. Amen.

His Petition to be armed  
and prepared for af-  
flictions.

**I** Am taught (O heavenly  
Father) by thy holy word  
which thou hast left vnto me to  
be my counsellor, and to make  
me wise vnto saluation, that I  
must through many afflictions  
enter into thy kingdome.

When I meditate vpon  
the liues and courses of thy  
holy ones, which haue now  
ended the dayes of their pilgri-  
mage, and are entred into rest,  
I finde that they all passed  
through great tribulation:  
Nay, Christ himselfe, the Au-  
thor

thou; and finisher of my faith,  
did first suffer before he entered  
into glory.

Of this bitter cup therefore  
must I also drinke, O Lord, if  
I belong to the number of thy  
chosen.

Those whom thou hast or-  
dained to be vessels of honour  
for thine owne vse, thou wilt  
purge and scoure, and make  
cleane by variety of crosses.

This I know (O my God)  
and am perswaded of. But  
now, when I looke into mine  
owne heart, and consider mine  
owne strength, I finde such a  
base spirit of searefulness, such  
a strong affection vnto peace  
and quietnesse, and such a loth-  
nes and vnwillingnes to beare  
the yoke, that I cannot but  
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euē doubt with my selfe  
 what will become of me in the  
 day of triall: when I heare of  
 reproaches in good name, losses  
 in goods, paines and tortures  
 in body, berations and horrors  
 and perplexities in minde, ten-  
 tations by sathan, combats &  
 conflicts with the feare of death  
 and of iudgement, my flesh  
 doth euē tremble thereat, and  
 O Lord (thinke I) who, or  
 what am I, that I should en-  
 dure the very least of these?

Whither then shall I go to  
 gather heart and courage, but  
 vnto thee, O thou preseruer of  
 man? And how happy were I  
 if I could rightly esteeme this  
 pappines of hauing such a free-  
 dome of accesse vnto thy throne  
 of grace: Here therefore doe  
 I

I prostrate my soule before thee, earnestly beseeching thee, in the name of Christ, to bee mercifull vnto mee in this behalfe. And first of all, O most tender Father, because sudden evils doe bring with them so much the greater griefe, grant that I may often (and that seriously) think vpon the certentie of afflictions, and how vaine a thing it is for mee, in the surging waues of this wordly Sea, to promise vnto my selfe continuall peace.

Thus (thou blessing this meditation vnto mee) the crosse shall neuer come vpon mee at vnawares, my thoughts being taken vpon with continuall expecting it. And then, O Lord, thou hast thus framed mee

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mee to line as a man allwaies waiting for some triall, let it bee thy pleasure also, to furnish and to supply mee with such graces as belong to the comfortable enduring it.

Giue mee a readinesse of heart, to submit my selfe alwaies to thy appointments, that I may neuer dare to repine or grudge at thy proceedings: giue mee a portion of strength proportionable to that weight which thou wilt lay vpon me, that I droupe not vnder the burthen, that I faint not in my minde.

Giue me a feeling of thy loue in Christ, that that may preuaile against all discouragements, and that I may interpret it to bee a fruit of thy  
 ¶ loue



lous that thou doest afflict mee.

Giue mee faith in thy promises, so firme that it may not be shaken by the storm, nor I grow weary or wauering in waiting for thy mercy to release mee. Giue mee wisdom to indge aright of the reasons of thy trying mee, and to make a holy ble of euery chastisement: giue mee care to store vp in the midst of my heart, such comforts as thou in thy word hast reuealed for seuerall visitations, that I may not be then to seeke for comfort, when I shall chiefly want it: finally giue me a stedfastnesse of resolution to cast my burden vpon thee, and to hold this fast, that thou art bound by thine olone promise neuer to forsake mee.

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Being, O Lord, thus armed,  
out of the store-house of thy  
rich grace, I shall enter the  
combat with courage, I shall  
go through it with constancy,  
and end it with ioy, looking  
for that crowne of life, which  
thou hast promised to those that  
loue thee, and whom it was  
thy good pleasure, before all  
worlds, freely to loue in Christ  
Jesus, to whom be praise for  
euer, Amen.

A Prayer for the afflicted  
in what kind soeuer.

O Gracious G D D, how  
happy am I, who haue so  
strong a tower as thy great  
Name to run vnto: especially  
now in this sad and heavy  
# 2 day

day of tribulation. I see (O Lord) by continual experience, that the helpe of man is vaine, and that all earthly contentments, notwithstanding the flattering shew they make, yet are but as a staffe of reed, vpon which if a man leane, it will run into his hand, and pierce it. If I turne me to my ancient louers and friends, it may bee they will stand aside from my plague, and mine old acquaintance will hide themselves, & I shall be euen as a stranger in the sight of my familiars. If I seeke to my neighbours, alas what refreshing shall I finde? Truth it is, O God and thou hast so ordained, that he which is in misery, should be comforted by his neighbour: but men haue

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haue forlaken the feare of the Almighty : so that he, which is ready to fall, is as a despised lampe, and few are apt to weepe with him that is in trouble : Besides, the greatest part are so overcome with grosse ignorance, that they are miserable comforters & Physicians of no value, not able to minister a word in time to him that is weary. Whither then, or to whom shall I go but vnto thee, O most gracious and tender Father : Thou art a pitiful God, thy compassions are great : thou art the father of mercies, and God of all comfort : thou makest the wound, and bindest it vp, thou smitest, and thy hands do make whole, thou hast commanded to call

¶ 3

vp

vpon thee in the day of trouble  
 and thou art a helpe ready to  
 be found. To thee therefore  
 doe I lift vp my soule: Encline  
 thine eare O Lord, and heare,  
 open thine eyes, O Lord, and  
 see, looke mercifully vpon thine  
 afflicted seruant: the dayes of  
 sorrow are come vpon me, euen  
 changes & armies of miseries  
 are against mee. If my griefe  
 were weighed, it would be hea-  
 uier then the sand of the sea:  
 I am broken with one brea-  
 king vpon another. Make me  
 (I pray thee) to consider seri-  
 ously, that it is euen thou  
 which hast done all this, that  
 these things come not by  
 chance, but by thy prouidence  
 and certain appointment, that  
 so I may be dum and not open  
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my mouth to murmur or re-  
pine. Open mine eyes that  
I may see mine owne deser-  
uings, and what cause I haue  
giuen thee euen to crush mee to  
peeces with thy heauy iudge-  
ments, yea to cause the pit of  
thy eternall vengeance to shut  
her mouth vpon mee. What  
cause haue I left vnto mee to  
complaine, when I am lesse  
then thy smallest mercy, and  
my sins greater then the grea-  
test sorrow thou hast laid vpon  
me It is thy loue, O Lord,  
from hence this proceedeth.  
In this course thou dost offer  
thy selfe vnto mee as to a son:  
thou knowest my corruptions  
the rebellion of my heart, the  
crookednes & unreformednesse  
of my nature, thou seest before

some great euill that I am like  
to fall into, if I bee left vnto  
mine owne course: thou findest  
mee to bee forgetfull of my  
duty to thee, cold in prayer,  
backward and lumpish in holy  
services, well nere lulled a-  
sleepe in the common security  
of the times: It is thy wise-  
dome to rouse me vp, & to put  
thy hooks of affliction into my  
nostrils, to bring mee back in-  
to that good way from which I  
am falling.

I know thou dost therefore  
chasten mee, that I may not bee  
condemned with the world. O  
teach me, I pray thee, to learne  
to iudge my selfe, to search and  
to trie my waies, to pry into  
my course by-past, that I may  
finde out those evils which  
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beare in me the greatest sway,  
and may in some measure vnderstand what it is which thou aimest at in afflicting me. And enable mee withall to reforme my errors, to recover my wandring, and to get a happy victorie ouer my rebellious flesh. What I may be able to say hereafter, It is good for me that I was in trouble, blessed bee the time that the Lord afflicted mee; and how sweet is the quiet fruit of righteousness, which springeth forth from the bitter roots of tribulation.

In the meane space (Oh Lord) vntill it shall please thee: to put an end to my present grieuances, teach mee not to make hast, or to seeke by vile and vnarrantable courses to



wind my self out of thy hands,  
 but grant that I may carrie  
 thy leasure with patience; not  
 daring to prescribe vnto thee  
 what to doe. And when this  
 sorow is ouer, and the sorow  
 past, O keepe me from security:  
 make mee to remember the  
 bowes and promises of obedi-  
 ence, which now I make vnto  
 thee, prepare mee to a fresh tri-  
 all, that my care may be to bee  
 prouided for whatsoeuer thy  
 pleasure shall bee to lay vpon  
 mee. Heare me in this and in  
 all other my suits, for his sake,  
 in whom thou art best pleased:  
 euen Iesus Christ the righte-  
 ous, Amen;

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A Prayer in respect of some  
losse receiued, as of honour  
or goods, &c.

**O** Eternall God, the God  
of prouidence, the orderer  
and the disposer of all things  
both in heauen and earth: Be  
ready (I beseech thee) to heare  
the prayer of thy distressed ser-  
uant. He'pe my weakenesse, I  
entreat thee, and quicken me to  
the performance of this dutie  
of calling vpon thy Name: I  
am euen ashamed of my selfe,  
to see mine owne faintnesse, &  
how sone I am cast downe  
vpon euery occasion. O raise  
me vp (I pray thee) and make  
mee to lift my heart towards  
thee, according to whose good  
pleasure all things come to  
pass.

passe. It is not thou (O Lord)  
 which hast laide these things  
 vpon me: Art not thou he who  
 both givest and takest at thy  
 will: Art not thou the Judge  
 which makest low, and which  
 makest high: Shall I mur-  
 mure against thee, which hast  
 such an absolute and uncon-  
 troulable soueraignty ouer al:  
 shall I receiue good at thy hand  
 and not euil: O keepe downe  
 my repining & mutinous and  
 discontented thoughts, allay  
 the height and haughtines of my  
 spirit, teach me how to be aba-  
 sed and to haue want, make me  
 to see the vanity of that which  
 I was wont euen to admire,  
 and to set my heart vpon. Let  
 this abridgement be a schoole-  
 master vnto me, that I may  
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learne by it to draue mine affections from these fading and transitorie commodities. O Lord, what is honour? Is it not a blast, or as smoke which quickly vanisbeth? What is wealth? Is it not lighter than vanity it selfe? doth it not take her to her wings as an Eagle, and flie into the heauen? O knit my heart henceforth vnto thee: O blessed Father, fasten my affections on the things which are aboue, where Christ sitteth at thy right hand: make mee to lay by treasure in heauen, & to seeke after that kingdom of thine, which cannot bee shaken: frame my heart to the choice of the better part, of which I can neuer bee deprived. Let mee affect the true honour

honour which stands in the  
 faithfull seruice of my Sauior  
 Let me laboꝛ foꝛ that enduring  
 and durable riches, which con-  
 sists in the knowledge of thee,  
 and in the feeling of thy gra-  
 cious fauor. Suffer mee not (I  
 pray thee) so to limit thy pow-  
 er, as to thinke that thou art  
 not now able to supply mee,  
 with the meanes which I was  
 wont to enioy, is taken from  
 mee: but make mee faithfully  
 to consider, that thy hand is  
 not shortned, but that thou  
 hast enough in store foꝛ those  
 that loue thee. Thou art able  
 to giue me a great deale more,  
 and after thou hast exercised me  
 a while, to blesse my last daies  
 with more abundance then the  
 first: thou canst make the little  
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waste, and the small quantity  
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canst cause a small thing to bee  
better vnto mee, then great ri-  
ches to the mighty, and a din-  
ner of greene hearbs to bee  
more sauory to me, then a flau-  
red Ore to them. Oh there-  
fore I beseech thee, restraine  
my desires, make me willing-  
ly to submit my selfe to thy  
wisdomme: Let thy prouidence  
and promise be my store house  
and the stocke that I relie vn-  
to: let this satisfie mee, that  
though I lose all that I haue,  
yet in as much as thou hast  
once loued mee in Christ, I  
shall neuer lose thy fauour.  
And let not the beholding of  
my children and family dishar-  
ten

ten mee, or make mee to cast  
perils, and to say, Wherewith  
shall I feed them? how shall  
I cloth them? O Lord, they  
are better then many Spar-  
rowes, and dearer vnto thee  
then the Lilies of the field; thy  
promise of mercy is entailed  
to my posteritie. Let my faith  
rest vpon this foundation.  
Prepare mee (I pray thee) to  
further trials, make mee ready  
by degrees to lose euen my life  
it self, if it may be for thy glory

And thus, O Lord, desiring  
to reckon euen this Crosse  
(thogh my burreformed nature  
doth gain-say it) among thy  
chiefest fauours, I commend  
my selfe and my poore prayers  
vnto thee in Christ Iesus thy  
beloued Son, and my beloued  
Santour, Amen. A

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A pray er fitted to the losse of  
an especiall friend, as a Fa-  
ther or Husband, &c.

**O** Almighty Lord GOD.  
whose glory is aboue the  
heauens, and which hast thy  
dwelling on high, but yet aba-  
sest thy selfe to behold the  
things in the earth, bee pleased  
euen for thy dearest sons sake,  
to cast downe thy compassio-  
nate eye vpon my afflicted and  
griued case.

Comfort (Lord) comfort, I  
pray thee, thy seruants soule,  
suffer me not to be swallowed  
vp of discouragement. Thou  
hast taken from mee the verie  
staffe of mine estate, one, vpon  
whom (in the eye of flesh and  
bloud) all my comfort did de-  
pend:



pend: He is now gone the way  
of all flesh, and hath made his  
bed in the darke: yet thou, O  
Lord, still livest, thou art al-  
waies the same, and thy yeres  
shall not faile. O raise vp, I be-  
seech thee my languishing and  
discouraged hart, my dropping  
thoughts. make mee so looke  
towards thee, from whom a-  
lone al comfort commeth. Hast  
thou done this, and shall I con-  
troule it? Is death thy mes-  
senger, and shall I murmur  
at his coming? Is my dearest  
friend, whom I loved as mine  
owne heart gathered vnto thee  
his appointed moneths being  
now expired, & shall I lament  
his happines? doest thou still  
hold me with thy hand, & even  
compasse mee about with thy  
gracious

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gracious prouidence, and shall  
 I distrust? Is thy purpose and  
 promise and power to bee my  
 God, the same yet that it was,  
 and shall I be doubtfull, as  
 though I had made flesh mine  
 arme, or as if thou **G D D**, wert tied vnto  
 outward meanes? Must not  
 I also ere it be long make the  
 graue my house, and lie downe  
 with others in the dust? Is  
 there not an assured hope, that  
 al that liue and die in the Lord  
 Iesus shall bee ioined together  
 after death, and at the last day  
 be caught vp in the clouds to  
 meete the Iudge in the aire,  
 and after that to be ever with  
 the Lord? I most earnestly  
 beseech thee therefore, **G** my  
 most gracious God, to mode-  
 rate

rate my passionate and unruly thoughts, to bring my violent affections into a holy compasse

Let mee not be sorrowfull like those which haue no hope, make me to reioyce on his behalf, whose pilgrimage is at an end, and whose Christian and holy course doth euery assure mee, that thou hast received him into euermlasting habitations. Teach me to haue a holy and prepared longing for the day of my dissolution: And grant me that grace and wisdom, so to loue those whom both Nature and Religion binde me to respect, that I may alwaies conserue and submit my affections to thy most wise and soueraigne disposings. To be without apprehension of  
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such losses, I know by thy word, that it is unpious to be extreame & without measure in passion, is desperate: keepe me, I beseech thee, in the mean that my sorowes may be tempered with comfort, and my heart may alwaies bee fixed surely vpon thee: Afford mee both this and all other needfull fauours, in and for the merits of my alone Saviour Iesus Christ, Amen.

## The Orphanes Lamentation.

**T**hy word (O Lord) which is the word of truth and cannot lie, hath testified of thee, that thou art The Helper of the fatherlesse: Hereby haue I (poore forsaken wretch) taken heart

heart vnto my selfe, to flie vnto thy Mercyseate, and (as it were) into thy lap, freely to poure out my lamentations. Lest I am to the mercilesse mercy of this cruell world: and death hauing closed the eyes of my dearest Parents, in whose sight I was not a little tender my estate in common vnderstanding is very miserable.

Some there are which will seeme to pittie mee, and who will sprinkle some common words of compassion on mee, but no truth or comfort cometh from them. Nay, euen those of neere acquaintance, and who during the life of my Parents did professe the greatest loue, do now looke strangely on mee, and their behauiour  
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and fashion is, as if they did not know mee. Most true doe I find the saying of Salomon; That the friends of the rich are many, and that the poore is hated euen of his owne neighbours, his friends will depart far from him, and though he be instant with words, yet they will not regard him. When in feare of oppression, I flie vnto them which are armed with authority to releeue mee, though I speake with prayers. they answere roughly, and so are their hearts set vpon bribes that nothing but a gift in the bosome will perswade them. Thus is affliction added to my misery: but no man careth for my sorrow. All this is through thy prouidence (O thou which sittest

sittest at the stern and disposeth  
all things :) I know that out  
of thy mouth, and from thy de-  
crees, proceeds both good and  
euill. Whither then shall I  
looke, but vnto thee that hast  
smitten mee? Who can binde  
by my wound, but onely thou  
that madest it? I lift by there-  
fore my heart with mine eyes  
and hands, to thee that dwel-  
lest in the Heauens. As the  
eyes of seruants looke vnto  
the hands of their Masters, so  
shall my eyes waite vpon thee,  
vntill thou haue mercy vpon  
mee. I am sure (because thy  
Word hath so assured me) that  
thou wilt not forsake for ever,  
but though thou send afflicti-  
on, yet thou wilt haue com-  
passion, according to the  
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multitude of thy mercies.

Thou putttest my teares into  
thy bottle, all my griuances  
are noted in thy Register: My  
soule shall thereby cleane be-  
to thee: and vnder the shadowe  
of thy wings will I reioyce.  
To thee I do commit my selfe,  
vpon thee alone doe I cast my  
care, O (I beseech thee) cast  
not off my soule. Vpon thee  
haue I bene stayed from the  
wombe, thou art hee which  
take me out of my mothers  
bowels: Whom haue I in  
heauen but thee; and I haue  
desired none in earth with thee:  
Thou shalt be the strength of  
mine heart, and my portion so;  
euer, I see more and more how  
good it is for me to draw nere  
to thee: My friends haue deter-

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ued mee as a broke, and as the rising of the riuers they passe away, but with thee there is no shadow of change. No man did euer trust vpon thee and was deceiued.

Friends may die, and return to their earth, but thy piers endure from generation to generation: Thou giuest to beasts their food, and to the young rangers that cry: Thou clothest the grasse of the field, the very sparrowes are respected by thee. Am not I O Lord much better then they: O make me to depend vpon thy goodnesse, and to know that if I seek thee I shall want nothing that is good: Thy eye is vpon them that feare thee, and vpon them that trust in thy mercy. The hearts

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hearts of all men are in thy hands, thou madest even the Egyptians to fauour thy people: And as thou causedst the very rocke to yeld water for the thirsty, and the deuourer to afford food for Sampson, so thou canst turne the hearts of those that most neglect me, and make euen strangers and men vnknown to become kind vnto mee.

Let it bee my care to serue thee, and to walke before thee in vprightness, and then I am sure with thee there is enough in store, and thy providing cannot faile mee. Stirre me vp to seeke thy kingdome, and the righteousness thereof and all things else shall bee supplied to my comfort. Assure my

soule that thou art my Father  
 in Iesus Christ: When shall I  
 bee sure that thou hauing pro-  
 uided for mee a better inheri-  
 tance, wilt not forsake mee for  
 these outward things. Harken  
 (I beseech thee) to these de-  
 sires of my soule, and breed in  
 mee a stedfast expectation both  
 of these and all other needfull  
 graces, for the merits of Iesus  
 Christ my Saviour, Amen.

The Captiues prayer, taken  
 by a forraigne Enemy, or o-  
 therwise imprisoned for debt  
 or vpon any like  
 occasion.

**O**ut of the deepe places doe  
 I call vnto thee (O Lord)  
 let thine eares attend vnto the  
 voice of my prayers. Behold,  
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here I dwel in darknes and in  
the shadow of death, being  
bound in miserie and Iron,  
and feeding vpon the bread and  
water of affliction. Closed I  
am in prison and cannot get  
forth. I doe know and confesse  
that thy iudgements are right,  
and that thou hast afflicted mee  
iustly. Fullidely and vainely  
did I spend my pzeious time  
in the day of liberty, walking  
in the way of mine own heart,  
seruing lusts and diuers plea-  
sures. To be tied to the duties  
of my calling, as otherwise  
earnestly and busily to follow  
any course that might bee for  
thy glozp, it was a burden and  
a grieve vnto mee. Many other  
sinnes there are, of which I  
am guilty befoze thee, which  
I haue

haue deserued both this, and a  
 far greater punishment, yea e-  
 uen to bee held vnder darknes  
 in euorlasting chaines, & to be  
 plunged with Sathan and his  
 Angels, into the lake which  
 burneth with fire & brimstone,  
 without end: but (Lord)  
 there is plenty of mercy with  
 thee, and thy compassions faile  
 not, thou art good & gracious &  
 of great kindnes vnto all them  
 that call vpon thee. Oine eare  
 (I beseech thee) to my prayer, &  
 harken to the voice of my sup-  
 plication. Let the beames of  
 thy fauor shine into this deso-  
 late and comfortlesse place in  
 which I am enclosed: Refresh  
 & reioice my distressed & grie-  
 ued soule, for vnto thee doe I  
 lift vp my soule: Take thou me  
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from the height of thy sanctua-  
ry, and heare the mourning of  
the prisoner. Sanctifie this  
great crosse vnto mee, that it  
may bee a meannes to humble  
me, & to bring mee to a thorow  
sight & sence of mine owne de-  
servings. Sweeten it also with  
the comfortable taste of thy fa-  
uour & loue in Christ. And al-  
though my body bee strained,  
yet enlarge my spirit, that I  
may now be more seruent in  
prayer, more strong in the de-  
sire and longing for thy grace  
then heretofore. Suffer me not  
to grow weary with waiting  
vpon thee, for with looking o-  
r expecting for thy mercifull  
goodnesse in my deliuerp.

Let me not presume so farre  
as to take vpon me to prescribe

thee how to deale with mee,  
 or when and by what means,  
 to enlarge mee: But grant  
 that I may both contentedlie  
 and quietly take thy appoint-  
 ment, assuring my selfe that  
 when thou seest mee to be more  
 fitte for liberty then for re-  
 straint, thou wilt bestow it on  
 mee. In the meane time, pro-  
 portion ( I pray thee ) my de-  
 sires and affections, to my pre-  
 sent meanes: As I haue but  
 little, so make mee contented  
 with a little: and as my diet is  
 but course, my lodging but  
 breakefast, & the ayre not so sweet  
 as I was wont to enjoy, so  
 frame my minde and body to  
 a patient bearing of all these  
 displeasing inconueniences:  
 Make mee often to meditate  
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and thinke with my selfe, that if such a prison as this, in which a man may finde some intermission of sorrow, and out of which hee may conceiue hope of deliuey, bee so irkesome to mee, then how wofull is that dungeon of hell, whereof the Prince of darknesse is the keeper: and where, as the torment is easelesse, without all intercourse of any refreshing, so it is endlesse, without all possibility of getting from it. And then, O Lord, let this meditation worke with mee, both to the humbling of my soule, whose desert it is to be eternally shut vp in that loathsome pit, and to the enlarging of my thankfulness vnto thee the God of mercy, who hast sent thy

G. 5      Sonne,



some, to free me from that in-  
 tolerable captiuitie. Cause me  
 withall (I beseech thee) to bee  
 as sensible of my bondage vn-  
 der the tyranny of sin and sa-  
 than, as I am of my detain-  
 ment in this present thraldom:  
 and as desirous to be drawen  
 out of it into the glorious li-  
 berty of thy childezen, as I now  
 am, to bee freed from this im-  
 prisonment: And if it shall  
 hereafter bee thy pleasure to  
 restore mee to my desired free-  
 dome, I make me euer mind-  
 ful of the bootes and promises  
 of good things, with which I  
 am now ready to bind my selfe  
 vnto thee: that is thy mercy  
 may neuer bee forgotten by  
 mee, but may bee euer fresh in  
 memory to quicken mee to  
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the diligent and faithfull ser-  
uice of thee, who art the onely  
God, in three persons, the Fa-  
ther, the Son, and the Holy  
Ghost, to whom be honoꝝ and  
gloꝝy, might, maiesty, and do-  
minion, world without end,  
Amen.

The slandered Person, laden  
with vniust reproaches, thus  
commendeth his case  
to God.

**G**reat is my griefe (O  
Lord) neither is it to mea  
small vexation, to see how wic-  
ked men haue sharpned their  
tongues against mee. They  
doe Moste out bitter wordes  
like arrowes, and wound me  
with their multiplied lies, as  
with

with a razor that cutteth deceitfully: and as dead flies doe cause to stinke and putrifie the ointment of the Apothecary, so do they make my good name to become even vnlaury among men. O how bitter is this vnto mee, even as galls and how doth my soule euen pine away within mee to consider it: Yet (O gracious God) why should my spirit bee so perplexed in mee, hauing such freedome of access vnto thy paier? Thou art set in the throne of righteous iudgement, these cloudes and mists of soule reproaches, cannot hide the truth of my cause from thy all seeing eyes. To thee therefore doe I appeale, and in thee doe I put my trust: iudge thou

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thou me according to thy righteousness, and according to mine innocency that is in me I confesse (O Lord) that in thy sight I am a most vile and wretched sinner, and that if I should dispute with thee, I could not answer thee one thing in a thousand. Wherefore in the case betwixt thee and my soule, I will lay my hand vpon my mouth, and abhor my selfe in dust and ashes.

But as for these mine adversaries, whose tongues are as the scales of Juniper, in respect of them, thou knowest mine brightness, and how untrue these things are which they put vpon me. And indeed this witness of my conscience is my chiefe reioycing, and  
with

with it I do secretly solace my  
selfe against all their most bit-  
ter and poisonful accusations.

This maketh mee to haue  
boldnesse towards thee, and  
with comfort to trust vnder  
the shadow of thy wings, un-  
till these afflictions ouerpasse.  
Send thou them Heauen, and  
saue mee from the reproche of  
these that would swallow mee  
vp. Keepe mee secretly in thy  
Tabernacle from the strife of  
tongues.

Furnish me with patience  
(I beseech thee) untill thou  
pleade my cause and execute  
iudgement for me: repress my  
tumultuous and swelling spi-  
rits, that I may not render e-  
uill for euill, nor rebuke for re-  
buke, but that I may heartily

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pray to thes, euen for my most  
vehement accusers. And (O  
Lord) if they belong to thee, o-  
pen their eyes that they may see  
their error, touch their hearts,  
that they may bee sozie for  
their bitternesse: Otherwise,  
if they bee such, whome thou  
(who vnderstandest al things)  
doest know to bee incurable,  
repreesse their rage (I pray  
thee) let their lying lippes bee  
made dumbe which cruelly,  
proudly, and spightfully speak  
against the righteous. As for  
mee, vphold me in my integri-  
tie, stablish mee in euery woꝝd  
and good woꝝke, enable me to  
such an holy & blamelesse con-  
uersation, that those which re-  
proach mee as an euill doer,  
may either bee won vnto thee  
by

by my good example, or else  
may bee made ashamed when  
they bee not able to blame my  
behaviour in Christ. Teach  
mee to remember that this is  
not the one halfe of that which  
I must suffer for thy sake, if I  
will be faithfull, that so I may  
resolve to sacrifice not my good  
name only, but even my life it  
selfe for thy glory.

Thus, O Lord, relying vp-  
on thy promised readinesse to  
heare the prayers of thy ser-  
uants, haue I here poured out  
my soul before thee, beseeching  
thee to boughsafe a gracious  
audience, both to these and all  
other my humble suites, not for  
mine owne sake, but for thy  
Honour and my Saviours sake  
Christ Iesus, Amen.

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The persecuted for a good & righteous Cause, and brought into hazard both of his liberty and life is directed thus.

**I**de now, O my most gracious GOD, and in Iesus Christ most kinde and louing Father, the truth of that which thou thy selfe hast revealed in thy blessed word, euen that all that will liue godly in Christ, shall suffer persecution: Thy beloued Sonne told his Disciples, that they should haue in the world much trouble, and be hated and hated, and continually molested for his sake. And now (Lord) it is thy good pleasure to call mee vnto this seruice, euen to beare witnesse to thy truth by my suffering.

Much



Much weaknesse I acknowledge that I finde in my selfe to stand out in so iust a quarrell, much vnworthinesse to be aduanced to such an honour. Before thee therefore doe I cast downe my selfe ( for from thee is every perfect gift ) beseeching thee to make thy power apparent in mine infirmitie, and to strengthen mee, poore wretch, that I may cheerefully take vp my crosse and follow thee.

Breathe into me, by thy spirit, the saving knowledge of thine vndoubted truth, that I may be firmly settled therein, and fully assured of the goodness of that cause, which I am called to maintaine.

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thou hast ordained strength;  
thou canst make euen the vn-  
learned, and the men without  
knowledge to speake to the  
astonishing and amazement of  
the mighty: It is thy inspirati-  
on that giueth vnderstanding.  
Endue me with courage, that  
I may speake of thy testimo-  
nies before kings, and may  
not be ashamed: Season with  
all my zeale and boldnes, with  
such mekenesse and reuerence,  
that there may bee in my beha-  
uour no appearance of vaine  
glory, but that all may see that  
it is the honour of thy Name,  
and the defence of thy truth  
which I seeke for. Ground me  
so sure vpon the rock of truth,  
that so abroad thy loue, & the  
feeling thereof into my inward  
parts,

parts, giue mee that earnest of my future inheritance, and that tast of the powers of the world to come, that no windes or stormes, either of plausible persuasions, or of hard and cruell usage, or variety of torments, set before mee, may bee of any force & power to remove me.

Draw my meditations often, vnto the Prince of my salvation Iesus Christ, who was also consecrated through afflictions. Enable mee to learne by his example, to endure the crosse, and to despise the shame for the toy that is set before mee. Let me neuer forget it, that if I suffer as a Christian, I am a partaker of his sufferings, I beare his marke vpon mee, and that his light af-

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fiction which is but for a moment, shall cause vnto mee (it being the way which thou hast lended out to Heauen) a farre more excellent and an eternall weight of glory. And when I feele any cowardlie feare to surprize mee, and my selfe almost ready to faint in my minde, then bring it to my remembrance, that if I denie thee, thou wilt deny mee also; if I cast away my confidence, thou wilt also cast mee off at the last day. And seeing without thee I can doe nothing, make mee earnest in Prayer, and a continuall petitioner to thy Maiessty, from thee to bee supplied with all necessarie graces, such as thou knowest to bee fit for my present case: Take.

Take from mee all trusting to mine owne sufficiency: Open mine eyes that I may more & more see mine owne scantnes and the weaknes that is in me for weighty seruices.

Take mee to knowld that my full dependance vpon thee, that be my chiefest stay: And that as without thee I cannot stand, so being vpheld by thee, I shall not miscary. And if it shall be thy pleasure to deliuer me fro this questis which I am now come into, and to restore me to my wonted peace, preserve me I pray thee, from security; stir me vp to make provision for some greater stoz me, remembring still, that without being faithfull and constant vnto death, there is no hope to receive

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haue bot

ceine the crowne of life. All these mercies, and whatsoener else thou knowest to be needful reach out vnto mee I humbly pray thee, euen by those promises of grace which thou hast made, and offered in the Mediator of grace and glory, Iesus Christ, Amen.

Some barren *Hanna* or childlesse *Elizabeth*, desiring to bee blessed with fruit of body, prayeth thus:

**N**either am I the first (O most mercifull Lord God whom thou hast thus afflicted, neither am I without examples of holy persons, who haue both sued vnto thee so:  
com

comfort in such an occasion,  
and haue beene heard also of  
thee in that they desired. This  
is no little toy vnto my grieved  
heart: For as I am certified  
hereby, that I may thus bee  
chained, and yet be deare and  
precious in thy sight: so I doe  
also from thence conclude, that  
thou both art able to release  
me, and wilt likewise, if thou  
see it in thy wisdom to be con-  
uenient for me. To thee there-  
fore doe I make my moone (O  
father of mercies, and God  
of comfort) be not deafe, I be-  
seech thee, to my Prayers.  
Loke fauourable, and with a  
compassionate eye vpon the  
trouble of thy hand-maid. It  
hath hitherto beene thy plea-  
sure to shut vp my wombe, and  
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to deny mee that comfort by  
Children which thou hast  
bauchlased vnto others. Hum-  
ble mee (I pray thee) vnder thy  
hand, and grant that I may  
truely, and sincerely, and see-  
lingly acknowledge, that  
though this be no little crosse,  
yet it is nothing to that which  
I haue deserved. It is iust, I  
confesse with thee, to punish  
my barrennesse in grace, and  
my fruitlesnes in holy things,  
with this want of outward in-  
crease.

Make mee (O good God)  
as sensible of my spirituall  
defects, as I am of these bo-  
dily afflictions. And as it is  
reported of thee in thy Word,  
that thou makest the barren  
woman to dwell with a fami-  
ly,



ly, and to bee a ioyfull mother  
of childzen, so make mee (I  
humbly craue of thee in Iesus  
Christ) an example of thy  
mercy heerein. Let mee bee  
as the fruitfull Vine on the  
walles of my husbands house,  
and let (at the least) one Vine  
plant spring out from mee, to  
stand about his table. The  
fruite of the wombe is thy re-  
ward, of thee alone doe I de-  
sire it, from thy mercy onely  
doe I expect it.

And good Lord, bee pleased  
so to order and direct my de-  
sires heere, as that I may not  
in this seeke some outward  
contentment onely, but that  
my chiefe respect may be, that  
by mee, thy Church may bee  
increased, and that out of mee  
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may procéde such an one by  
whom thy glozy may bee sur-  
thered, and the honour of thy  
name aduanced amongst men.

Teach mee withall, so to re-  
ferre my desires to thy wise-  
dome, and to submit them to  
thy gracious disposing, that  
if it shall seeme good to thee,  
not to grant this my request,  
I may not murmur against  
thee, but may patiently and  
quietly beare whatsoeuer ei-  
ther in this, or in any other  
kinde thou shalt lay vpon mee.  
Let mee consider, that though  
this which I now craue bee a  
fauour not to bee dispis'd, yet  
that thou hast in store better  
blessings for thy seruants,  
euen spirituall blessings in  
heauenly things: stirre mee vp

to seeke those especially, and with Marie, to chuse the better part, which shall neuer bee taken from those which once enioy it. And because I haue so great a desire of increase, let it be my care, both in mine own particular, to vse all good meanes, by which I may increase in grace, and touching others also to labour the increase of thy Kingdome, by prouoking, perswading, and through my good example, winning and drawing them vnto thee. So (Lord) being by reason of this Crosse, a woman troubled in spirit, out of the abundance of my complaint, I haue poured out my soule before thee, submitting my selfe in all humility to thy appointment,

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ment, who makest all things  
to worke together for the good  
of those whom thou dost loue  
in Iesus Christ, to whom bee  
praise both now & euer, Amen.

A Prayer applied to the state  
of a man inwardly perplexed  
with the horror of sinne, with  
doubtings of Gods fauour,  
and with the tentations  
of Sathan tending to  
despaire.

**O** Thou most pitifall  
God, and to those whom  
thou louest in Iesus Christ,  
most tender Father, neuer did  
there any poore chaled Hart  
bray after the riuers of water,  
so as my distressed and amazed  
soule panteth after thee. Oh  
that I had faith to lay hold vp-  
on

on that most sweet promise, by  
 which thou callest all that are  
 weary and laden to come vnto  
 thee. Faine I would, O Lord,  
 approach into thy gracious  
 presence, and happy seeme I  
 to my selfe, if I might taste  
 though (but as it were) some  
 crummes of thy rich mercie.  
 Wee thinketh that all things  
 which I see in the World, and  
 which the sonnes of men doe  
 dote vpon so exceedingly, are  
 but dung and dross in compa-  
 rison of thy fauour: Oh that  
 I might be but one of the low-  
 est of thy Saints, or as it were  
 a seruitour or doore-keeper a-  
 mong thy holy ones. Thus I  
 see thy mercy, I admire it, I  
 preferit in my choise before the  
 greatest treasure: but when I  
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would apply it to mine owne particular case. Oh what a world of discouragements doe I meete with? My sinnes doe take such hold vpon mee, that I am not able to looke vp: they are so many, yea, more in number then the haire of my head, that my heart doth euen faile me to consider them.

When I thinke how my soule and spirit is fraughted and defiled euen with whole millions of prophane, hardened secure, vicious, worldly, and vn sanctified thoughts, how many offers of grace I haue neglected, how thy forbearance hath been abused by me. how I haue bene a reproach and slander to thy Gospell, how death and lumpish, and

false-hearted I haue been in thy  
 seruice, how barren in good  
 woorkes, and what little proce-  
 dings I haue made, going ra-  
 ther backward, then strining  
 vnto moze perfection, how I  
 haue contented my selfe with  
 shewes of godlnesse: when,  
 I say, I thinke vpon these and  
 other my grosse and palpable  
 enormities, I cannot but bit-  
 terly condemne my selfe, nei-  
 ther can I belieue that it is  
 possible for so vile a wretch as  
 I, to bee admitted to thy fa-  
 uour. Sometimes I conceiue  
 some little hope, and I seeme to  
 my selfe to haue some taste of  
 thy fauour, and some kinde of  
 assurance that I am deare vnto  
 thee in thy Son: but suddenly  
 my comfort vanissheth my  
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hope is ouerclouded with perplexed doubtings, and I am well nere swallowed vp with meere despaire. Can any mortall man, thinke I, know the minde of God? or if some holy person may be so farre graced, as to vnderstand Gods purpose touching himselfe: is it possible that so vile a creature as I, should come to such a high prerogative?

Can the Spirit of the Lord dwell in such a stinking and polluted soule as mine? Will hee vouchsafe to giue mee an assurance of Gods fauour? Or if I might know now that I am in the state of grace, what assurance can I haue, that I shall so continue, being beset with many imperfecti-

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ons:



ons: Thus, O Lord; mine  
 owne thoughts oppresse mee,  
 & mine owne soule doth plead  
 the cause against it selfe: Psi-  
 ther is Sathan, the ancient  
 enemy of thine elect, wanting  
 to adde affliction to my misery.

Heretofore this manner  
 hath beene to intice, and to  
 prouoke mee vnto sinne, by  
 hiding and covering the beky  
 & most loathsome face thereof,  
 and to beare me in hand that it  
 was a verie easie thing to re-  
 pent, & that also thy fauour (O  
 Lord) might bee procured by &  
 by. Now he enlarged my cruils  
 and makes my sins to appeare  
 before my conscience in most  
 terrible and hidious shapes: he  
 telleth mee, that my hypocrisie  
 is apparent, that the guilt of  
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my heart is written in great letters and cannot bee denied, that it is now in baine for mee to sue for grace, there being no hope of mercie left for such offenders: that it is to no purpose for mee to pray: for as I cannot pray as I should, other wise then in hypocrisie, so neither (if I could pray aright) can there bee any accessse vnto the throne of grace for the requests of such a trespasser.

Notwithstanding (O most gracious God) euen in despite of his suggestions, and amidst all those discouragements, which mine owne heart muste reth against mee, I doe here aduenture my selfe to thy most glorious presence. If I shall find fauour in thine eyes,  
He w

shew me the light of thy coun-  
 tenance and I shall be safe: If  
 thou say, I haue no delight in  
 thee: behold, heare I am, doe to  
 mee as seemeth good in thine  
 owne eyes. I know what thou  
 hast spoken in thy word, name-  
 ly, That if I draw neere vnto  
 thee, thou wilt draw neere vn-  
 to mee, and that thou wilt ful-  
 fill the desires, and accept the  
 vnerpressible groans and sigh-  
 ings of thy seruants. Truth  
 it is, O Lord, I dare not say  
 that I draw neere vnto thee as  
 I should, or that my desires are  
 such as they ought to be, or  
 that I groane vnder my sins  
 with such an effectuall and  
 pearcing feeling as it is.

All that I am able to doe,  
 and that in much weakenesse,  
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is to cry faintly vnto thee, Oh draw mee, and I will run after thee: make me to desire thy mercy in sincerity, bryse my heart, that I may yelde out many undissembled sighings after thee. Yet Oh Lord, though there bee in mee but such poore beginnings of grace suffer mee not, I beseech thee, to cast away my confidence. I am well assured that thou hast not forgotten thy promise of not breaking the brused reede, nor putting out the smoking flaxe, and of giuing a blessing vnto those which hunger after righteousness.

Is it possible, O Lord, that thou shouldest leave off to be gracious, and shut vp thy tender mercies in displeasure?

Alas

Didst not thou send thy Son  
into the World to die euen for  
chiefe sinners? Is it not true,  
that where sin abounds, there  
thy grace aboundeth much  
more? Could I euer so much  
as truly desire reconciliation  
with thee, vlesse thou didst  
worke it in mee?

Is not this request, Lord  
helpe my vnbeliefe, the verie  
voyce of thy Spirit within  
me? Could I complaine of the  
hardnesse of my heart, or sin-  
cerely loath mine own corrup-  
tions, as being displeasing to  
thy Maiessty, if thine owne fin-  
ger had not effected it?

Should I feele such a combat  
in my soule, and such a tumult  
within mee, if thou hadst not  
truly begonne to draw me to  
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thy selfe? Would Satan so continually molest mee, and so eagerly pursue mee, with variety of most malicious and sharp assaults, if I were still held captiue by him at his will?

Raise mee by therefore, O Lord, I pray thee refresh my dejected and cast downe soule, perfect the work of grace which thou hast begunne within mee, make mee to heare of ioy and gladnesse that the bones which thou hast broken may reioyce. Thou hast set mee as a marke vnto thy selfe, thou hast written bitter things against mee, and made mee to possesse my former iniquities, thou hast hidden thy face from mee, and taken mee for thine enemy: comfort mee now according to the

the dayes that thou hast afflicted me, let me behold thy face in righteousnesse, and restore vnto me the ioy of thy saluation.

Rebuke Satan I most humbly beseech thee: though thou please to buffet mee with his messengers, yet let thy grace be sufficient for mee, and make thine owne power in reuiving mee, perfect and manifest by my weaknesse, which of it selfe is ready to bee pressed downe with euery temptation. Giue mee that holy wisedome, not to beleue Sathan, no, though hee speake the truth: inasmuch as hee is the father of lies, and neuer speaketh truth but for a wicked purpose. And O Lord, as thou increasest my comfort, so withall increase my

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my care, that I may not fall  
from perlexitie to securitie,  
but that I may alwaies keepe  
my heart with all diligence,  
prouing my faith, and sear-  
ching my waies, and exerci-  
sing my selfe vnto godlinesse.  
Make mee a carefull and an  
vnderstanding hearer of the  
word, sith it is the word of life,  
a quickning word, a word  
which doth reioyce the heart:  
and because, except that bee my  
delight, I shall vtterly perish  
in mine afflictions.

Make mee circumspect to  
pzeuent sinne, and fearesfull  
ouer my selfe, that sinne may  
not grow strong vpon mee: and  
grant that I may studie to  
preserue the peace of my con-  
science aboue all things, ta-  
king



king hād of wounding it with presumptuous finnes. And O Lord, stablish mee with thy free Spirit, that albeit Satan seeke to sift me & to winnow mee as wheate, yet my faith may neuer faile, but may be as mount Sion which cannot be removed, but remaineth for evermore.

Thus O my gracious God, hauing through thy mercy, peace in beliening, and ioy in thy holy Spirit, I shall finish my course in comfort: which I pray thee grant me for his sake who is the Prince of Peace, euen Iesus Christ, to whom with thee and the holy Ghost, bee all honour and glozy, now and for euer, Amen.

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A Prayer, then needfull, when  
a man hath some special com-  
bate with some one or moe  
speciall sins, against which  
he desireth victory.

**O** Loving Father in Iesus  
Christ, it hath pleased  
thee of thine abundant mercy  
to giue leaue to euery hum-  
bled and distressed sinner, to  
poure out his soule before thee  
and thou hast bound thy selfe  
by a promise, both to heare and  
to helpe all those which seeke  
thee with an unfained heart;  
the confident assurance hereof  
hath giuen me courage, (albeit  
most vnworthy) to present my  
selfe here before thee, and to  
conceiue that hope thou wilt  
not

not send me empty away.

Wounded, O Lord, I am  
with mine owne hainous sins,  
my untamed flesh dooth al-  
waies rebell & lust against my  
spirit: some good motions and  
purposes I sometimes haue,  
but (alas) they are quicklie  
quenched, and the law of my  
members so preuaileth, that I  
cannot doe the good which I  
would. I haue in mee (I con-  
fesse) the seed of euery sin, & my  
nature is apt to bee wrought  
vnto any kind of euill. But  
O God, there are some prin-  
cipall corruptions which doe  
beare in mee the greatest sway,  
and they doe so euen raigne in  
my mortall body, that I am  
forced to obey them in the lusts  
thereof: the Diuell also is full  
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of most malicious policie, and  
hee still worketh vpon all ad-  
uantages, and out of all things  
almost taketh occasion to adde  
fuell to my wicked desires, and  
by pleasing and deceitfull baits  
to lead them on to hellish per-  
fection: The more I strue,  
the stronger (mee thinketh)  
these corruptions grow: which  
maketh mee to feare the vtter  
quenching of thy graces, and  
the griening of thy holy spirit.  
Hereby my prayers are in-  
terrupted, my meditations  
perplexed, and robbed of their  
wonted sweetnes, my hearing  
and reading of thy word, is  
made vnprofitable: My faith  
is encountred with grievous  
doubtings, because I can  
not seele that strength and  
power

power of thy Spirit which I  
 would. O Lord, if thy mer-  
 cie bee not my stay I must  
 needes bee ouercome: whom  
 haue I in Heauen but thee?  
 Whither shall I flie but to thy  
 gracious assistance? I beseech  
 thee to haue compassion on me,  
 crucifie and kill these unruly  
 lusts, abate the strength of  
 these violent and wicked de-  
 sires: weaken them, I pray  
 thee, and suffer them not to  
 haue dominion ouer mee. Let  
 thy Spirit guide me, and leade  
 me into the land of righteous-  
 nesse. Or if it be thy pleasure,  
 O Lord, still to exercise mee,  
 yet leaue mee not destitute of  
 thy grace: but increase it in  
 mee, that I may grow vnto a  
 larger measure of sanctificati-  
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on: make me hereby the more  
seruent and frequent in prayer  
the more straight to prevent al  
occasions leading vnto euill,  
the more iealous ouer my  
waies, the more humble & vile  
in mine owne sight: that so e-  
uen out of euill there may  
spring good vnto mee, and that  
holy promises, that all things  
worke together for the best vn-  
to thy seruants. Heere mee (I  
intreate thee) in this, and in all  
other my requests, for Christ  
Jesus sake, thy best beloued  
Son, and the onely Saniour  
of thy chosen, Amen.

A Prayer against worldli-  
mindednesse, distrust of Gods  
prouidence, and the too close  
cleauing of the affections  
vnto earthly things

**M**anifold are the corrupti-  
ons (O most gracious  
God) with which my heart is  
fully fraughted, and sundry  
are the evils which (like  
streames) doe flowe from this  
hidden spring into my out-  
ward man. Among others, I  
kil see (and blessed be thy name  
who hast made mee to see) how  
my soule is altogether ensna-  
red, and my affections, as if  
were taken captiue with the  
immoderate love of earthly  
things. O how am I bewitch-  
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ed with the ſeruing ſweetneſſe  
of them: how am I euen with  
a kinde of violence carried a-  
way, to the ſetting my mind  
and all the powers of it there-  
upon: when I am to pray, ei-  
ther priuately by my ſelfe, or  
with others in common, when  
I am called to heare thy word,  
or am otherwiſe to be buſied in  
any godly exerciſe, my heart is  
roving, and my affections  
wandering here and there, a-  
bout the matters of the world,  
ſo that in theſe diuine imploy-  
ments, it ſeemeth to me that I  
finde no contentment: but all  
the time is too long in my con-  
coit which is ſo beſtowed.  
Thus my ſpirits are quite dul-  
led, & me thinks I haue no liſe  
with in me, when matters of

I reli.



Religion and the things which  
 concerne thy Kingdome are in  
 hand. Often haue I heard of  
 thy prouidence, and the promi-  
 ses which thou hast made, to  
 with-hold no good thing from  
 those that feare thee: neither  
 can I deny, but that I my  
 selfe, of mine owne particular  
 haue had great experience of  
 thy goodnesse: but yet when I  
 go about to worke my heart to  
 a dependance thereupon, and  
 to a holy resting and relying  
 vpon thee, oh what stubborne-  
 nesse doe I meete with, what  
 infidelity, what worfull dis-  
 trustfulness: What a com-  
 bate haue I with my tumul-  
 tuous thoughts, how doe they  
 resist and gains-say, and euen  
 smother and suppress eue-  
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deuotion in mee which tendeth  
to waiting vpon thee: What  
feares are by and by raised vp  
of future want, what perilles  
am I taught to cast, and what  
plausible reasons both my  
heart frame, by which to make  
it seeme a baite and idle, yea,  
and a ridiculous thing vnto  
mee, to trust to thy providing?  
It has doe I nothing but euen  
bere and teare my soule, beate  
my braines, and spend my spi-  
rits, how to get that which I  
desire, and how to keepe and  
preserue that which I haue  
gotten. My very sleape with  
these immoderate cares, is oft-  
times taken from mee, and so  
doubtfull am I for the time to  
come, that I dare not vse that  
portion which I haue, for my  
I 2 present

present comfort. Euen the  
most behoouefull expences to  
those of my family, to the poore  
that dwell about me, to the  
maintenance of the ministry,  
are a death vnto me. And al-  
beit thou blest my basket and  
my store, and increasest mine  
estate by continuall adding  
therunto, yet still I seeme to  
heare within, the voyce of the  
horseleaches daughter, Giue,  
Giue, neither can I perswade  
my insatiable heart to say, It is  
enough.

Now Lord I beseech thee,  
to be mercifull vnto me in this  
thing: Heale in me this dan-  
gerous and increasing sicknes.  
Bridle these vnruly and mis-  
guided passions: suppress  
these tormenting and heart-di-  
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minding cares: dissolve this  
 glaze, by which my affections  
 are so close fastned vnto these  
 earthly things. Open mine  
 eyes, that I may plainly see  
 the true nature of those things  
 which I so much desire: how  
 sickle they are, and how vncer-  
 taine, what hinderances, yea  
 what enemies, to the good and  
 prosperity of my soule, what  
 colers of zeale, what clogges  
 in the way that leadeth vnto  
 life. Teach me then to say to  
 my selfe, O why doe I weary  
 my self for that, which when I  
 haue, I cannot keep, which soo-  
 ner or later I am sure I must  
 forgoe, why doe I so loue that  
 which is so great an aduersa-  
 ry to my soule, which will  
 choake good things in mee,

and make it a matter of so much to more difficulty for mee to bee saued. And to the end, the heat of my affections after this baser truth, may bee the sooner, and the more thoroughly allayed, make mee feelee the sweetnesse of the things which are aboue: enlighten mine vnderstanding, that I may know what the hope is of thy calling: and what the riches of thy glorious inheritance is in the Saints, and what a surpassing exceeding, eternall weight of glory it is, which shall bee shewed vnto vs: that the meditation thereof may make all things else become euen as vile as dung before mee. O worke my ouill and unbeleeuing heart to stedfast faith in thy promises,

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ses, and to a firme persuasi-  
on of the certinety of that  
which thy word hath testified,  
namely, that if I delight my  
selfe in thee, I shall be seduced,  
redly, & thou shalt giue mee my  
hearts desire. Oh, why should  
I doubt of this through unbe-  
lefe? why should I not be ful-  
ly assured, that thou which hast  
promised art able also to do it:  
And that as a father hath com-  
passion on his children, euen so  
hast thou also vpon them that  
feare thee? thou keepest their  
bones, thou numbrest their  
haire, thou obseruest their  
growings, thou putteth their  
teares into a bottell: though  
a Mother should forget the  
fruit of her wombe, yet thou  
canst not forsake them. O thou

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the Father of lights, from whom commeth euery perfect gift, make mee to beleue this, so shall my care hereafter, be more for the light of thy countenance, for ioy in the Holy Ghost, and for peace in belieuing, then for any of these fading commodities: So shall I be more studious how to grow in grace, then to increase in wealth, more earnest for spiritual blessings, then for outward things.

When, I beseech thee, deny mee not this request, send mee not away empty from thy throne of grace: I aske not so importunately, in any opinion of mine owne deserving, I renounce my selfe, I tie to thy promises, I looke for nothing but

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but for thy words sake, for thy  
names sake, for Christ Jesus  
sake, in whom thy soule is  
pleased, to whome with thee  
and thine eternall spirit, with  
the bowing of my hart, I yeeld  
all honour and glory, world  
without end, Amen.

## Against Hipocrysie.

**I** Remember, O Lord, the  
saying of thy seruant Da-  
uid, touching the blessednesse  
of that man in whose spirit  
there is no guile: and that also  
which thy sonne, my Saviour  
spake, that the Hypocrites  
portion shall bee weeping and  
gnashing of teeth. In due re-  
gard whereof, O most graci-  
ous God, being in some mea-  
sure



A Helpe vnto

sure priuy to my selfe of mine  
own corruption, I am become  
an humble suter to thy Maie-  
sty, vtterly to purge me from  
the sowre leuen of Hypo-  
cristie.

A sinne I find it to be which  
hangeeth fast on and which clea-  
ueth so close, that it is a mat-  
ter of no little difficulty to  
shake it off. When I examine  
my selfe touching it, I see plain-  
ly that I am not able to cleare  
my selfe thereof before thee,  
Many a time haue I in reli-  
gious seruices, sought more to  
gaine an opinion of holinesse  
with men, then to approue the  
sincerity of my heart in thy  
sight: And full often haue I  
made a shew of zeale, and ser-  
uency in things that concerne  
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Deuotion.

123

thy worship and glozy, when  
my soule hath been euen dea-  
ded in mee, and without all life  
of affection threunto: How  
haue I seemed to others to-  
heare with reuerent attenti-  
on, and to pray with no small  
measure of deuotion, when  
my inward parts haue been  
wandring, and my thoughts  
either wholly strayed, or at  
least farre from all serious  
thinking upon the present busi-  
nesse?

How many duties of godli-  
nesse haue I vnderaken, moze  
with a desire to be seen of men,  
and to be well esteemed in the  
world, then for any truth of  
loue to the things themselues,  
or for any strength of care to  
glorifie thee: I am not able

(O Lord) to lay open to the  
 full the hypocrisie of my heart,  
 and that whole body of guile,  
 which lieth lurking in mee.  
 Euen now, mee thinketh I  
 faile, neither is this acknow-  
 ledgement which I make, so  
 sincere, and so free from fraud  
 as it ought to be: neither doe  
 I feele my selfe so deeply af-  
 fected with my present ease, as  
 I desire: Loth is my stout  
 heart to yeld so much to the ac-  
 cusing and debasing of it selfe:  
 Faine would it shift off euen  
 this undeniable imputation  
 which I put vpon it. What  
 hope then haue I (O thou the  
 Father of all mercies) but in  
 thee?

This taske of thy goodnesse,  
 who hast not giuen me ouer to  
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mine owne hypocrisie, but hast made mee both to see it, and in some little measure also to lament it, hath emboldened mee to cast my selfe downe here before thee.

Let it bee thy pleasure, I beseech thee, to create in mee a new & an vpright spirit, pluck vp euery all the very smallest sprigs of this popsoned root of secret hypocrisie: make mee to become a true Israelite, a perfitt Nathaniel. Thou art the God of truth, thou takest no delight in lying: O stirre vp in mee an vnfaigned detestation of all doubting, and an earnest loue of inward sinceritie.

Let mee neuer forget, how vnpossible it is to blinde thine eyes with outward shewes, or

to

to delude thee with faire pre-  
 sences : thou seest not as man  
 seeth, for man looketh on the  
 outward appearance, but thou  
 beholdest the heart. Suffer me  
 not to content my selfe with a  
 profession of godlynesse, and to  
 neglect the power thereof, or to  
 bee like a whited tombe, which  
 appeareth beautifull outward,  
 but within is full of all filthi-  
 nesse : but circuncise my heart  
 (I pray thee) and renue it by  
 thy purging Spirit, that what  
 good thing soeuer I make  
 shew of, the same my soule  
 within may loue vnfeinedly :  
 And that in all exercises of  
 piety, I may not onely draw  
 nere vnto thee with my lips  
 and eares, and outward man :  
 but aboue all, with all the  
 strength

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strength & power of my mind,  
desiring more to approue the  
singlenes and sinceritie of my  
heart vnto thee, who seest in se-  
cret; then to purchase an opi-  
nion with men, we can see but  
the outside alone, and may some  
be deceiued with shewes. This  
inward truth vouchsafe infor-  
me (O holy Father) not for my  
owne sake, but for his sake, who  
both is truth, and came also in-  
to the world to beare witnesse  
to the truth, euen Iesus Christ,  
thy son, and my gracious Sa-  
uiour, Amen.

Against backsliding in religi-  
on, and for increase of  
Faith.

**O** Eternal and Almighty  
GOD, thou hast in thy  
Word

Alord commanded, that wee should take heede of falling from thy grace, and thou hast there testified also, that the end of those which goe back from their stedfastnesse, after they haue once knowne and professed the way of righteousnesse, will be exceeding fearefull.

We mercifull therefore vnto mee (O Lord) I most humbly pray thee, concerning this, I finde in my selfe great weaknesse, no power haue I of my selfe to persist in goodnesse? Many meanes also doe these euill dayes afford, by which to drawe mee backward: corruption in opinion, wickednesse of example, all manner of reproach and leaue cast vpon sincerity, subtil persuasions

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swaffons of politike and carnall friends.

By these and the like, mee thinkes I feele in my selfe a great flaking and an abatement of that zeale and care which I was wont to haue. I begin to wauer in my iudgement, and to grow doubtfull euen of those things which I sometimes imbraced with fulnesse of persuation: The exercises of godlinesse, hearing, praying, receiuing, meditation, conference, are not so sweete vnto mee as they haue been. A strange kinde of dulnesse creepeth vpon mee, and I haue no such life and spirit in matters of Religion, as formerly I haue had: and to what a wooll full passe these things may come



come though I haue much  
 hope when I thinke vpon thy  
 mercy, yet well may I feare  
 when I looke vnto my selfe.  
 Great is thy goodnesse euen in  
 this I acknowledge, that thou  
 makest my heart within mee to  
 smit mee for these things, and  
 doest not suffer mee to runne  
 without stay, into that hellish  
 downefall, in which I should  
 be some plunged; if thou shouldest  
 once forsake mee. O on  
 I beseech thee, in thy goodnesse  
 towards mee, quicken by my  
 dull heart, enline my too much  
 decayed and deaded affecti-  
 ons, re-enkindle those sparks  
 which are euen vpon quench-  
 ing, and like utterly to go out  
 vlesse it shall please thee to re-  
 uue them. Settle my iudge-  
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Deuotion.

ment, stablish my thoughts,  
make firme my conscience :  
Enable mee more and more to  
see the truth in matters of Re-  
ligion, and to discern things  
that differ, giue mee an exerci-  
sed wit, to know both good and  
euill.

And together with an in-  
crease of knowledge, giue mee  
also an increase of zeale, that I  
may grow in grace, and thine  
in godlinesse, and goe from  
strength to strength, vntill I  
come to that measure to which  
thou hast appointed me to come  
in Christ Iesus.

Let me not in these halting  
and decaying times, be carried  
away with euery winde of do-  
ctrine, through the crafti-  
nesse of those which lie in wait  
to

**A** Helpe vnto  
to deceiue. Suffer neither the  
cares of the world to choake  
thy graces in mee, nor vaine  
pleasures to insnare mee, nor  
euill examples to misleade mee,  
nor plausible persuasions to  
inchaunt me, nor the contempt  
of the times to discourage me,  
nor mine owne slothfull and  
stuggish nature to make mee  
grow weary of wel-being; but  
cause me so to be in loue with  
heauenly things, that I may  
neuer satisfie my selfe with a  
ny measure either of know-  
ledge or of practise, but may ra-  
ther stil be ashamed of my selfe,  
that I make no better proce-  
dings, and so may ener aime  
and strue vnto more perfec-  
tion.

To this end beget in mee a  
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### Deuotion.

holy care of vsing all good  
meanes, by which to be esta-  
blished in iudgement, and more  
and more enkindled in affecti-  
on: such as are the hearing and  
reading of thy blessed Word,  
earnest praying, intentiue and  
busie meditation, carefull wat-  
ching ouer mine owne soule,  
marking and obseruing those  
who walke as becommeth the  
Gospell, following their faith,  
and imitating their holy and  
gracious conuersation.

And when I looke vpon  
worldly men, such as minds  
onely earthly things, and be-  
hold how they trauaile to in-  
crease in wealth, and to adde  
more and more to their out-  
ward state: and vpon godlesse  
persons, and see how they fall  
away

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alway more and more, waring  
woyse and woyle, adding drun-  
kenesse vnto thirst; let euen  
this bee a spurre vnto mee, to  
egge mee on ward in the waies  
of godlines, that I may thinke  
it a shame for mee, that carnall  
men should bee more in loue  
with the world, then I with  
Heauen, & prophane ones more  
eager in the seruice of the Di-  
uell, then I in the aduancing  
and promoting of thy glozy.  
As thy promise, O Lord, haue  
encouraged mee thus to pray,  
so let it bee thy gracious plea-  
sure to accept my sute: so shall  
my soule prayse thee, and my  
tongue exalt thy Name with  
wofull lippes, and that in Je-  
sus Christ, thy Sonne and my  
Saviour, Amen.

Against

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Deuotion.

Against hardnesse  
of heart.

**V**hen I recount with  
my self (O God of al  
grace) the sundry punishments  
where with thou hast in thy  
most blessed Word, threatned  
to afflict the children of disobe-  
dience: among them all a hard-  
ned heart, a seared conscience,  
seemeth vnto me the most wo-  
full. Surely, not all the  
plagues of Egypt, nor all the  
botches of Iob, are worthy  
therewith to be compared: who  
can tremble at thy iudgements  
or value thy mercies, who is  
able to profit by the vls of thy  
Word, or to reape any benefit  
by the exercises of thy seruice?  
if this fearefull crust be growen  
vpon

A Helpe vnto

vpon his secret parts: Take  
 away from a man a tender and  
 an apprehensiuē soule, a soft  
 and a yelding hart, wherein is  
 hee better then the horse or the  
 Asule which haue no vnder-  
 standing: Lamentable there-  
 for is the state of these euill  
 times, and miserable the con-  
 dition of the greatest part  
 now adaiēs, ouer whom this  
 dreadfull sicknesse hath spread  
 it selfe so vniuersally: And  
 wretched, O Lord, should I  
 become, if thou shouldest leane  
 me to my selfe, and giue me o-  
 uer to this raging euill: weake  
 I am in mine own nature, and  
 cannot withstand it; nay my  
 hart is in it selfe prone vnto it,  
 and many, no small touches of  
 it, haue I often felt, and per-  
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coined in mine olone soule: so  
that I cannot but even quake  
to thinke what a misery it  
were, if thou shouldest (as  
thou iustly mightest) suffer  
these beginnings of spirituall  
senselesnesse to increas, and  
this course of inward hardnes  
in the extremitie thereof to  
haue dominion ouer mee. To  
thee therefore, O heauenly fa-  
ther, who onely dost knowe,  
and who alone canst supply the  
childrens wants, doe I lift up  
my soule, to thee in this neede  
full time do I make my prayer.  
Thou art my strong rocke, to  
whom I may in Christ Iesus  
boldly resort: heare the voice of  
my petition, and bee not deafe  
towards mee: Preserve mee  
by thy mighty power, as  
from



from all euils, so from this e-  
 specially: put into my bowels,  
 a fleshy and melting hart: giue  
 me a tender and a feeling Spi-  
 rit. When I heare of the  
 power of thy wrath, let it strike  
 an awe into mee: When thy  
 great mercies, and the fulnesse  
 of thy grace are made menti-  
 on of, stirre mee vp to affect  
 them, to hunger after them,  
 & euen to long to enioy them:  
 When I commit any sinne  
 against thee, though it bee ne-  
 ner so small, let my conscience  
 smite mee, let it be a cause of  
 sorow and grieve vnto mee:  
 When I consider and behold the  
 sins of the times, and see what  
 swarmes of people will needes  
 be damned, O let it make my  
 soule to weepe in secret, and  
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my spirit within mee: to be full  
of heavinesse.

¶ When thy Word is pre-  
ched, make it vnto mee a word  
of power, that I may feele how  
it entred through, even to the  
diuiding of the ioynts and the  
marrow, and how it is a dis-  
cerner of the thoughts and in-  
tents of the heart: and that so  
I may receiue it with all reue-  
rence, and with mekenesse,  
and may perceiue my naturall  
subornesse to be more and  
more beaten downe and sub-  
dued by it. Suffer mee not  
slightly to passe ouer any evi-  
dences either of thy iustice or  
of thy grace, but grant mee  
to indeavour to make vnto my  
selfe a holy vse of every acci-  
dent.

Let mee not stoppe my  
 eares to the word of holy ad-  
 uice, nor harden my neck when  
 I am reprimed: rather let mee  
 desire to be admonished, know-  
 ing that if the righteous sante,  
 it shall bee a benefit vnto mee:  
 make mee to feare & resist euery  
 the beginnings of sin, remem-  
 bryng how suddenly a hardened  
 heart will creepe vpon mee, if  
 euill be wilfully giuen way to.

Euery small taste of grace,  
 cause mee to make much of it,  
 and labour to increase it: let  
 me euen feare my selfe, lest I  
 should bee hardened through the  
 deceitfulnesse of sin, and still  
 pray vnto thee, to bee shielded  
 and preserved from it. Where  
 is no so great an enemy to the  
 soule as is security, neither is

a reprobate sense at any time  
 is here, as when it is least sus-  
 pected, or least thought on:  
 And then, I beseech thee, remove  
 farre away from me this spirit  
 of neglect, And grant that I  
 may stand upon a continual  
 watch, for thy preserving of  
 this pleasing, but yet killing  
 misery, and make me to grow  
 more and more in the feeling  
 & belouing of mine own cor-  
 ruptions, and in my desire and  
 daily apprehension of thy gra-  
 cious mercies: And that in and  
 for thy glorious sake, whose  
 blood is the alone purger of the  
 conscience, the principal soft-  
 ner of the heart: to whom, O  
 thou my soule, doe thou ascribe  
 with thy selfe to glorie praise &  
 glory, now & for ever, Amen.

Against vncleane lusts, & for  
the suppressing of all vici-  
ous and vncleane af-  
fections.

**M**ost true, O Lord, doe  
I finde that by continu-  
all experience, which thy word  
hath said, namely, that the  
heart of man is twicked about  
all things, and that the imagi-  
nations thereof are only evil:  
out of it doe proceede many de-  
fillements of the outward man.  
This haue I felt, and doe yet  
feele in many particulars, euen  
how the Lawe in my mem-  
bers, rebelling against the  
lawe of my minde, leadeth mee  
captive vnto the lawe of sinne,  
so that I am both hindered from  
the good which I affect, and  
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drawen euen head-long into  
that euill which I most abor:  
Neither haue I in any one  
thing more cause to acknow-  
ledge and to complain of this,  
then in those inordinate and  
baruly motions which are di-  
rectly contrary to that holi-  
nelle and honour, in which eue-  
ry one of vs is bound by the  
sacred word to possesse his ves-  
sell. The lusts of concupiscence  
are exceeding violent, and doe  
euen consume and wast with-  
in mee (like some raging fire)  
all religious and holy moti-  
ons.

Much a doe haue I to tem-  
per my selfe from actuall in-  
thiness: many a time hath the  
diuel, who knoweth my weak-  
nesse, and lieth in wait to de-

noure, much endangered mee:  
 Say, O my most gracious  
 God, had it not beene for thy  
 restraining hand, doubtlesse  
 this sinne, euen in the extrea-  
 mite thereof, had long since  
 preuailed ouer mee. It is thy  
 great mercy, which hath  
 stopped me, when I haue been  
 almost soiled in the combate  
 with this loathsome sin: And  
 great cause I yet haue, to be  
 zealous of my selfe, perceiuing  
 such an army, and euen a very  
 legion of vncleane desires, to  
 fight against my soule. But in  
 thee is my hope, O thou most  
 holy Lord, to thee doe I cry,  
 and from thee doe I expect re-  
 lief in this great necessity.

Fortifie my flesh (I hum-  
 bly pray thee) by thy mighty  
 Spirit

Spirit, crucifie my lusts, sup-  
 presse my boyling and unruly  
 motions, stoke and quench in  
 mee this unlawfull heate, fan-  
 tise mee throughout, that my  
 whole spirit, and soule, and bo-  
 dy may be kept blamelesse to  
 the end. Plant in mee a deepe  
 detestation of this abhominable  
 sinne; let mee ever remem-  
 ber that thou seest in secret, and  
 that all things, though never  
 so closely carried before man,  
 are naked in thy sight; and that  
 (according to thy word)  
 whoremongers and adulterers  
 thou wilt surely indge; and for  
 such things make the fulnesse  
 of thy wrath to breake forth  
 upon the Children of disobedi-  
 ence.

And whereas, O Lord, I

have

have



haue sometimes in my priuate thoughts imboldned my selfe to this sin, in hope of liberty and opportunity for repentance after it, restraime in mee this intolerable presumption, and cause me to know that the sinne of whoredome hath this speciall effect, even to take away the heart, & to leade a man on, who is once ensnared, like an ore that goeth to the slaughter, and as a fowle to the stocks for correction, without any knowledge or thought that he is in danger. Make mee also carefull and diligent, and constant in the vse of all good meanes, for the preventing of this inticing wickednesse, let me be industrious and painfull in the place and calling where-

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in thou hast set me, idlenes being such a breeder of vncleanes.

Teach mee to make a covenant with mine eyes, that lest may not creepe in by those windows into my inner man: to be gracious in my speech, forbearing all filthy and wanton talke. Sober in my attire, moderate in my diet, carefull to cut of all superfluous vanities of the flesh, choise of my company, watchfull over mine owne heart, taking heed of chattering or entreining the smallest nootion; mindfull of my profession, and of him to whom I am coupled by faith, remembryng what an indignity it shall bee to take the member of Christ and to make it the member of an harlot.

Give

Give me a reuerend respect,  
 and a sober vse of the honoura-  
 ble estate of mariage, which  
 thou hast ordained as a reme-  
 dy against this shamelesse ini-  
 quity. And aboue all, let my  
 soule neuer cease to cry vnto  
 thee, who art ready to be found  
 and who neuer deniest the  
 suites of those, who present  
 their prayers vnto thee, in the  
 mediation of that undefiled  
 and spotlesse Lamb Christ Je-  
 sus to whom with thee and thy  
 al sanctifying Spirit, be glory  
 and praise throughout all gene-  
 rations for ever, Amen.

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Against malicrounnesse, hard-  
nesse to be reconciled, and  
desire of reuenge.

**O** Almighty Lord G. M. D.  
When I looke into thy  
face, I therein do daily see it  
to be thy will, that in as much  
as lieth in us, we should haue  
peace with all men, and that  
unity should be as deere unto  
us, and as precious in our eyes,  
that we ought to seek it, and  
to ensue it, and such to under-  
go some hard conditions to ob-  
taine it. But when I returne  
back to the diem and beholding  
of mine owne heart, I finde  
there an absolute and a hevy  
stiffe resistance hereunto. I  
cannot perswade my selfe to  
passe by offences, or to beate  
off

rest strife, or to be pacified to  
wards those from whom I  
haue receiued wrong. The  
hope of reuenge is euen swee-  
t unto me, & it seemeth to me that  
I could be content to beare any  
charge, or to endure any pains  
for the wreaking of my displea-  
sure vpon my aduersaries. My  
blessed day departeth from me,  
I knowe not when I shall see  
him againe, while I am calling and strug-  
gling with my selfe, how to re-  
uenge. The offers of peace are  
not come vnto me, neither am  
I well pleased when I am pro-  
posed and moued to desist.

Truth it is (O Lord) that  
I cannot iustifie this my im-  
placable and reuengefull dis-  
position: but it is sometimes  
pleasing to mee, so that I take  
thought,

thought, and plot how to ac-  
complish it, yet when I call my  
selfe to account, I cannot ap-  
prove it. Thus am I much  
distracted: Religion brgeth me  
to suppress it, corruption eg-  
geth me forward to advance  
it. So often as I thinke upon  
thy revealed will, I feele my  
selfe bound to reforme it. But  
when I againe consult with  
flesh & blood, me thinketh I ha-  
ve many reasons to maintaine  
it. One while I thinke, Oh  
how shall I answer the Lord  
if I doe not forgive. Another  
while againe I imagine, How  
shall I live among men, if I  
shew my selfe so easie to put  
up wronges. Let not the Sun  
goe downe vpon thy wrath,  
saith the Spirit. Sunne not  
thy

thy selfe to bee abused: saith  
the flesh: Forgiue, and thou  
shalt bee forgiven: saith the  
Lord: Beare one wrong, and  
bee sure of many: saith the  
world: whether now shall I  
torment me, being thus tossed by  
on the waues of such contra-  
dicting thoughts: where should  
I hope to finde fauour, but  
in the (O Lord) who art  
the God of peace, and whose  
spirit is the spirit of peace:  
 Doe thou, I beseech thee, de-  
termine this combat: giue  
victory to thy truth: And let  
the loue of peace be strong, and  
preuaile against the desire of  
contention. Let mee ever looke  
more what thou commandest  
then what my owne corrupted  
heart affecteth: what my owne  
offences

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offences are against thee, then  
 what the trespasses of others  
 are against my selfe: what shall  
 be acceptable to thy sight, then  
 what shall uphold my supposed  
 credit before me. Enable me  
 to a serious meditation of the  
 freewill of thy great love in  
 Christ. **Woe**, O Lord, had of-  
 fended thy Majesty, and thou  
 mightest have gotten glory to  
 thy selfe by our eternall con-  
 demnation: yet it pleased thee  
 to offer thy grace unto us, and  
 even to seek us, and to beseech  
 us by thy Ministers to be re-  
 conciled, and to carry and waite  
 for our repentance, & to beare  
 with our stubbornnes, though  
 we have often even with scorn  
 rejected thy kindnesse.

Who am I then O most  
 gracious



Gracious God) that I should  
 be so stricke to wards men, ha-  
 uing found in thee towarde  
 mine owne soule such an vn-  
 speakable readines to forgive:  
 What be all the iniuries that  
 man can doe to me, in respect of  
 one of my smallest finnes a-  
 gainst thy Maestie? As how  
 can I come vnto thee with a  
 hope of mercy to mine owne  
 soule, when I find such an im-  
 placable disposition in mee to  
 wards my brother?

Oh then, I beseech thee, a-  
 bate in mee these swelling spi-  
 rits, repress these motions  
 and inclinations tending to re-  
 uenge, stay mee from encroa-  
 ching vpon thy office, to whom  
 onely vengeance doth belong.  
 Give mee a calme, a courteous,  
 and

and a gentle hart. At the same  
 time be in me; which was in  
 Christ; who though he was the  
 Father, suffered not againe; but  
 payed for his persecutors,  
 and laid downe his life for his  
 enemies: So teach me; I pray  
 thee, to be carefull of reuenging;  
 will I saye; will, make me rather  
 to seeke how to overcome  
 with goodnesse; knowing  
 and perswading my selfe, that  
 howe soeuer the world may  
 thinke it basenes in simplicitie  
 in me, to be thus carefull to fol-  
 lowe, patient to endure; yet it  
 shall be a pledge to my soule,  
 that my finnes are pardoned  
 with thee; and that I am made  
 like the image of Christ.

And among other things,  
 neuer let mee forget how ad-  
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our all my prayers and deuotion  
 of what kinde: for euery  
 will be in thy sight: for long as  
 my heart is full of uncharitable  
 thought against my neigh-  
 bour: that so when we come to  
 my selfe, and in desire of mine  
 owne good: I may not at the  
 booke of meritt, challenge mine  
 ther to be a loser here among  
 men, then to make my wrongs  
 leaue some bents that will bring  
 vnto me loss: And so I pray the  
 prayer of my lips, and in my heart,  
 before thy face, the desire of my  
 soule both in this world, and in  
 other needfull things, euen for  
 his sake who gave him selfe to  
 be the propitiation for our sinnes  
 and to make peace betwixt thee  
 our foules, Iesus Christ thy  
 Son, and my Soueraigne, Amen.

Against pride, and the affecta-  
tion of excesse and no-  
uelties in apparell.

**I**nfinite, O Lord, are the be-  
guiling enticements of this  
excessive age, and many bee the  
bewitchings of these wanton  
times. Diuers things are there  
very effectfull and powerfull  
to corrupt: But hard is it to  
finde whom to followe, or in  
whose steps to tread for ones  
better furtherance vnto godli-  
nesse. Among other the sarre-  
spreading evils of this finall  
daies, oh how intolerable is the  
pride and vanity of all estates:  
How excessive and how costly  
are the habit & the apparell of  
the greatest part: who keepeth  
himselfe within the lists of his  
abili-

ability, or within the limits of his calling: How are our men, as it were transformed into women, by their lascivious and effeminate attire: and how be our women quite degenerate from their sex, and from the modesty thereof, by their mannish complements: This thou seest, O Lord, and forbearest, not because thou art slacke, but because thou art patient.

Doubtlesse, thy sonle shall in time be aninged on this sin, and thou wilt punish it, even as of old thou didst the pride of Sodom, & the haughtines and vanity of Ierusalem. How much then the more woofull is my case, & the more abominable my sinne, who knowing the

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the lothfomeneſſe of this ſoule  
dileſe, doe yet toyne with the  
times therein, and run into the  
ſame exceſſe that others doe.

O Lord, how apt am I to ſa-  
bioniſh my ſelfe to the common  
courſe: how eaſily am I ouer-  
carried with this humour of  
new-fangledneſſe: How much  
haue I waſted vpon the ſuper-  
fluous decking of this earthly  
tabernacle, by which the bow-  
els of many of thy poore diſtreſ-  
ſed Saints might haue been  
greatly comforted:

How many good houres  
haue I ſpent in trimming this  
outward ſheath, which might  
haue bene much better be-  
ſtowed vpon the ordering and  
beautifying of my ſoule: How  
often haue I bene more bu-  
ſied

How to set out my selfe before men, then how to become gracious before the Lord if thou shouldst be straight to mark & to punish these things, what am I that I should endure it.

Blessed be thy Name, who hast dealt thus mercifully with mee, as not to giue mee ouer to this vanity, nor leaue mee to the practise of it without remorse. I beseech thee humble mee with beholding it, make my heart mourne within mee, that being a professor of godlinesse, I should yet liue and take delight in such a grosse enormitie: Take mee to bolts against it, and to cast it from mee even with indignation, as a menstruous cloth; stirre mee  
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vp, more to seeke the decking  
of my inner man with grace,  
then the pranking of my body  
with gay attyre: encline my  
heart to looke rather after the  
robe of righteousnesse, then  
the garments of excelle: for  
the cloake of zeale, the girdle  
of verity, the shewes of the pre-  
paration of the Gospell of  
peace, and that holy instructi-  
on which shall be a comely orna-  
ment to my head, and a chaine  
to my necke, then these pain-  
ted trinkets, which shall perishe  
with their vse, and are nothing  
but the badges of pride, and  
baites of lusts, and the cheris-  
hers of idlenesse. Make mee to  
remember, that the shame of  
sin, did first beget the necessity  
of cloathes, and that therefore

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apparell should rather bee a matter of humiliation, then an occasion of pride.

Draw my eyes from looking vpon my selfe, to the serious beholding of others wants, and let it bee my practise to cloath the naked, and to giue their loines occasion to blesse mee, because they haue been warmed by my charity.

Let me euer, not cast mine eye vpon the generall fashion of the times, but vpon those which are of the most religious and sober carriage, following their gravity, and framing my selfe to their example.

Cause me to thinke often vpon my naked entry into the world, and my naked departure out of the world, vpon my  
lying

lyng doone in the graue, and  
 my making my bedde in the  
 darke, vpon my naked stan-  
 ding before the tribunall seate  
 of Christ, that so my mind may  
 more and more bee estranged  
 from these outward garni-  
 shings, and may chiefly seeke  
 for that white raiment, the in-  
 nocencie of thy Son, by which  
 the filthie nakednes of my soule  
 may bee couered, and I presen-  
 ted without spot before thee.

O lift vp my soule to affect  
 this happines, and that for his  
 only sake, who being the bright-  
 nes of thy glorie, was yet plea-  
 sed to become without beautie,  
 and to hang naked on the  
 crosse, to the end that he might  
 hide our sinnes, from thy sight  
 euen Iesus Christ, Amen.

A prayer of humiliation and  
sorrow, after some speciall  
sinne committed.

**O** My God, I am ashamed  
and confounded to lift vp  
mine eyes vnto thee: mine ini-  
quities are increased ouer my  
head, and my trespasses are  
growne vp vnto the heauens.  
I must needs wonder at thy  
great forbearance, that I am  
not euen swallowed vp, or  
swept away with some extra-  
ordinary iudgement.

And now, O Lord, especi-  
ally, hauing so grossly sinned a-  
gainst thee, and done so great  
an euill in thy sight: How haue  
I (vile wretch that I am)  
wounded mine owne consci-  
ence? How haue I laide my  
selfe

felfe open to the malice and  
mischiefe of the diuell: What  
a disgrace and flander haue I  
brought vpon my profession?  
What an offence and scandal  
haue I giuen vnto others:  
What a toy will this bee to the  
wicked, that they haue now  
by mee gotten something to  
speake euill of? But (aboue all  
O Lord) how haue I disho-  
noured thee, whose fauours  
haue been so many, and so con-  
tinuall towards mee? I know  
not with what names and  
tearmes to set out my sinne,  
sufficient to expresse the hay-  
nous and heinous nature there-  
of. When I thinke vpon thy  
patience, vpon the meanes of  
grace which thou hast afforded  
mee, vpon the light of know-  
ledge,

ledge which thou hast giuen me, vpon the good motions (as it were so many gracious aduertisements) which thou hast from time to time stirred vp in mee, vpon the profession which I make, vpon the sundry promises and vowes of better obedience with which I haue tied my selfe vnto thy Maiesty, vpon the diuers admonitions which (by thy providence I know) haue been vnto mee by thy seruants, purposely to preuent and to stop this euill in mee: mee thinketh I may call it rebellion (which is as the sinne of witchcraft) or presumption in the highest degree. And yet (O Lord) I feele such a benumbednesse to creepe vpon mee, such

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such a hardned crust to growe  
 vpon my secret parts, that al-  
 beit I set my sinne, and know  
 it to be exceeding great, neuer-  
 thelesse I cannot so bemoane  
 it, so lament it, so griene for it,  
 so detest and abhorre it as I  
 should,

Smite (O gracious God)  
 smite, I beseech thee, my stony  
 heart, make it euen to melt  
 within mee at the sight of mine  
 owne transgressions: Settle  
 in it that godly sorrow which  
 causeth repentance vnto salua-  
 tion. Humble my soule vnder  
 thy mighty hand, and suffer  
 mee not to freeze in the  
 dregges of mine owne cor-  
 ruptions.

Make mine head full of wa-  
 ter, and mine eyes a fountaine

of teares, which may runne  
 doونه like a riuer, day and  
 night: ¶ let me take no rest,  
 nor suffer the apple of mine  
 eye to cease: cause me to poyse  
 out my heart like water before  
 thy face, that I may by all  
 meanes tellifie the vnfained  
 griefe of my soule, that I haue  
 so displeased thee. And grant  
 (O Lord) that I may not sor-  
 rowe so much because of hell  
 and condemnation which I  
 haue made to bee due vnto me:  
 but that my chiefe vexation  
 may bee to thinke how I haue  
 abused thy mercy, & requited  
 thy exceeding loue with so foule  
 a trespasse.

¶ Withall (O most gracious  
 Father) seeing there is mercy  
 with thee, and that thou hast

no

no desire that the wicked  
 should die, giue me leaue to be-  
 come a suter vnto thy grace,  
 not in mine owne name ( for  
 what am I that I should presse  
 into thy presence: ) but in the  
 name of thy dearest Sonne, the  
 alone Mediatour, and the onely  
 peace-maker of his chosen.  
 I most humbly beseech thee for  
 his sake to haue mercy on me :  
 O Lord, a plaister of his blood  
 shall be a most soueraigne me-  
 dicine, to cure my running and  
 rotten and festered sore. His  
 stripes and wounds are of an  
 healing nature : No sope nor  
 nitre of mine owne tempering  
 can purge away my filthinesse :  
 onely his blood hath that scar-  
 ring force, that it can make  
 scarlet and crimson sinne



as white as wooll. ¶ then I pray thee, wash me thoroughly from mine iniquity, and according to the multitude of thy compassions, cleanse me from my sinne.

Turne thy face from me, and from my hatefull and enomous course, and look vpon the perfect and vnspeckled righteousness of thy Sonne. Supply my emptines, out of his infinite fulnesse, the depth whereof cannot be fadomed, nor the store thereof consumed: Cover my uncleannesse with the robe of his holnesse, euen with the garment of saluation, with which thou deckest and firest thine Elect. And albeit I am of all others which either haue been, are, or shall bee, the most vn-

vnworthy : yet vouchsafe to  
certifie my soule of thy grace  
and fauour by the secret teach-  
ing of thy holy Spirit, make  
me to feele inwardly the ioy of  
thy saluation. Restore to mee  
that sweet tast of thy loue which  
I was wont to haue, & which  
I now haue robbed my selfe of  
by this my disobedience to-  
wards thee.

Let the apprehension of my  
sinne be tempered with a com-  
fortable application of thy  
mercy, that I may hold an even  
course betwixt fearelesse secu-  
rity and faithlesse despaire: be-  
holding at once, both my vile-  
nesse to humble mee, and the  
riches of thy grace to reuue  
mee.

And, as an euidence of thy  
loue

loue in this behalfe, strengthen  
 mee by thy grace, to the ma-  
 king of the best vse of mine  
 owne corruptions. Grant that  
 the thought of them may kill  
 in mee all pride of heart, and  
 may make mee to abase my  
 selfe, and to become euen vile  
 in my owne sight. Grant  
 mee to bee hereupon the more  
 watchfull ouer my course, the  
 more diligent to auoide all  
 inducements and inticements  
 vnto these or the like euils, the  
 more apt to bee taught, the  
 more willing to bee admonish-  
 ed, the more forward to begge  
 thy assistance, and the more  
 charitably compassionate to-  
 wards others, rather pitying &  
 bemoaning, & praying for, then  
 censuring their infirmities.

And

And, Lord suffer me not, I  
beseech thee, to satisfie my selfe  
with this, that I haue once  
made some shew of humilitati-  
on & sorrow for my falles, but  
grant I may increase in the  
performances of these duties,  
and may euery day renew and  
enlarge my repentance for par-  
ticular slips, growing still in-  
to a deeper detestation of my  
sinnes, and desiring with more  
and more earnestnes, and stru-  
ing, to be renewed in the spirit  
of my minde : that so being  
cleansed from all filthines both  
of the flesh and spirit, I may  
grow vp vnto full holinesse in  
thy feare, through Christ Je-  
sus, in whose name onely I  
commend vnto thee my re-  
quests, and for whose sake thou  
hast

hast promised to deny nothing  
to thy seruants, so be it.

A prayer in respect of death,  
needfull at all times, but espe-  
cially in sicknesse.

**O** God, the God of the spi-  
rits of all flesh, and which  
hast the keyes of Hell and of  
death: thou hast prepared them  
both, and thou rulest them  
both at thine owne pleasure:  
I beseech thee be mercifull to  
a poore trembling and weake-  
hearted sinner, and vouchsafe  
to preserve mee from the hor-  
ror and extremity of dread, into  
which I am euen now ready to  
fall.

When I consider (O  
Lord) how that I dwell in a  
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house of clay, my foundation  
being in the dust, and that I  
must ere long make my bed in  
the darke, saying to corrupti-  
on, Thou art my Father, and  
to the woyme, Thou art my  
Mother, and my Sister: **W**  
how my belly trembleth, and  
what a kinde of rottenesse  
commeth into my bones: my  
spirit seeming to faile mee, and  
my heart within mee being fil-  
led with dismaidenesse. Espe-  
cially when I thinke vpon the  
indgement that commeth after  
it, and the straitnesse of that  
account which I am instantly  
to be called to, and vpon those  
ouerlasting chaines vnder  
darknesse, in which the wicked  
are reserved vnto the last seisi-  
ons, I am then euen so over-  
whelmed

whelmed with amazednesse,  
 that I seeme to my selfe for the  
 present, not to know where  
 to find any true refreshing. I  
 am told by thy blessed and not  
 deceiuing word, that the sting  
 of death is mine owne sinne,  
 and with it I daily feele my  
 selfe goared and galled and  
 wounded so exceedingly, that  
 ( mee thinketh ) to mee ( poore  
 wretch ) there can be no hope  
 of recovery, but death must  
 needs be as a passage to leade  
 me into the bottomlesse prison  
 of hell.

Raise vp ( O Lord , I be-  
 seech thee ) these my sad and un-  
 quiet thoughts, teach mee how  
 to ouercom these discouraging  
 and killing perplexities, that  
 death may not bee vnto mee  
 as

as a king of feare, nor I as  
one of the wicked, whose hope  
doth perish with their breath,  
and the candle of whose com-  
fort is put out, when thou art  
pleased to take away their  
Soule. Reuue my memozy,  
that I may call to mind, & com-  
fortably ponder those things  
which thy sacred Word hath  
taught mee: namely, how the  
nature of death is cleane alte-  
red to thy seruants, the sting is  
plucked out, and it selfe is swal-  
lowed by in victozy. To them  
the coming thereof shall bee  
a time of discharge, they shall  
by it bee freed from sicknesses  
of body, from anguishes of  
spirit, from all possibility of  
sinning against their GOD,  
from the tedious and discon-  
tenting



tenting society of the vngodly:  
 their flesh shall rest in hope,  
 their graues shall bee vnto  
 them as beddes of ease, being  
 sweetned and seasoned by the  
 buriall of their Saviour: the  
 Angels shall giue attendance  
 vpon their soules, to conuey  
 them into Abrahams bosome  
 to the fellowship of beleeuers,  
 to the spirit of iust and per-  
 fect men: so shall they bee with  
 Christ, which is best of all.

This (O Lord) is the happi-  
 nesse which cometh by death  
 vnto thy chosen: O what are  
 all the most tormenting sick-  
 nesses, the bitter pangs & sor-  
 rowes of the graue, vnto such  
 a glorious exchange? Who  
 would feare corruption, for a  
 neuer fading crowne of righ-  
 teousnesse?

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teousnesse? What is a moment any yeelding of the body to consumption in the dust, in comparison of the euerlasting preservation of the soule, with assurance also, that in the time appointed, these vile bodies shall by the mighty working of thy beloued Sonne, be fashioned like vnto his owne glorious body, and so both bodies and soules be for euer with him in his kingdome.

Teach me, O Lord, effectually to apply these things to mine owne comfort: that so this timorousnesse, proceeding from the guilt of sinne, may be turned into a charefull expectation, and euen a longing for the day of my dissolution.

And

And, lest I should beguile my stone soule, in laying claim to that spirituall refreshing which belongs not to me, make mee to labour for those assured euidences and vnderstanding forerunners of a happy departure.

I know, O Lord, that if I liue here without conscience, I shall surely die without comfort. Holinesse heere is the way and path to future happinesse. I must seeke to glorifie thee, if I desire to bee glorified with thee. I must fight the good fight against Satan, against the world, against mine owne corruption, I must faithfully fulfill my course, and performe the seruice to which thou hast appointed me. I must

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must know thy truth, and keep the faith in soundnesse and sincerity to the end : otherwise it will bee in vaine to expect a Crowne of righteousness.

I must come to the first Resurrection, or else I shall neuer escape the second death. Grant me therefore grace (I humbly pray thee) to serue thee in holinesse and righteousness all my dayes, and to endeauour alwayes to haue a cleere conscience towards thee, and towards all men : Kill my corruption in mee, that I may bee euen dead to sinne, but alive to thee in Iesus Christ.

And, because if I liue after the flesh, taking thought for it to fulfill it, I shall die: therefore I beseech thee, to mortifie the  
deeds

deeds of the body by thy Spirit,  
that so I may haue my fruit in  
holmesse, and my end eternall  
life.

Teach me often to number  
my dayes, and to consider the  
uncertaine certainty of my  
end, that I may die euen every  
day, still looking and still pre-  
paring for my change, and ma-  
king account that each day  
may bee the day of my dissolu-  
tion.

Strengthen also my weake  
and faint faith, make mee  
strong in thee, and in the pow-  
er of thy might, seale mee  
with the holy spirit of promise,  
as with the earnest of my hea-  
uenly inheritance: That so  
no anguish of sicknesse may  
discourage mee, no pang of  
death

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death dismay mee, no assault  
of Sathan overcome mee: but  
that come death when it will,  
or in what manner it shall please  
thee, I may boldly (through  
Christ) commit my soule to  
thee, as vnto a faithfull Crea-  
tor. Grant mee this comforta-  
ble blessing, for his sake, who  
died to free me from death, and  
from him that had the power  
of death, euen for Christ Iesus  
sake, Amen.

A prayer more especially fit-  
ted to the state and oc-  
casions of a sicke  
person.

**O** Most mercifull and gra-  
cious God, thou whose  
providence reacheth into the  
most

most withdrawn and solitary  
places, and which causeth the  
beames of thy fauour to shine  
euen vpon these sinners,  
touchsafe to cast thy compas-  
sionate eye vpon thine afflicted  
creature, whom thou hast laid  
vpon this bed of sickness. Just  
(O Lord) it is with thee thus  
to chasten mee: say if thou  
shouldest crush my body into  
many peeces, and suddenly  
plunge mee into hell, it were  
no more then my due desert.  
What a stained sinner am I  
by nature, stript of all goodnes  
and caste to bee wrought vnto  
any, euen the vilest euill?

What a world of trespasses  
haue bene since committed  
by mee, notwithstanding the  
greatnes of thy patience, and  
the

this thought and this meditation so vnto mee, that I may make it my first care now in this visitation to seeke peace and assurance of reconciliation with thy Majesty. To this ende giue mee a deepe touch, and a sensible vnderstanding of my sinnes by past, take from me all guile of spirit, all disposition to flatter or to lenth by my selfe, or to lessen either the number or qualitie of myne iniquities: Come thou euen to make and plough by my heart to search and to trie my wayes: that so out of the aboundance of my feeling, I may poure out a most plentifull and sincere confession before thee. Let me remember it to bee in vaine, to



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 member it to bee in baile, to  
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seeke to hde that from thee  
 which thou (before whom all  
 things are naked and open)  
 doest know more fully and  
 more directly then my selfe:  
 and that the discouery and lay-  
 ing open of my sinnes, is the  
 next way to find thy mercy in  
 forgiving them.

Adde withall that I reacht  
 vnto my scant and smoking  
 faith, that I may, amidst the  
 sight of mine owne transgres-  
 sions, lay holde vpon the me-  
 rit and finnes of my Saviour.  
 Make mee heartily to disclaime  
 all hope of helpe by my selfe, or  
 any other creature in Heauen  
 or Earth whomsoever, and to  
 cast all my burden vpon him,  
 who by himselfe hath purged  
 sinne, and whose death is an  
 absolute

absolute and an all-sufficient  
sacrifice for the guilt of all be-  
lievers. And that I may be leu-  
self knit and united vnto him:  
so that I, in and by him, be  
presented blamelesse to thy  
patience.

And because (O Lord) I  
am full of infirmities, and  
there is in my nature much  
weaknesse and a great deale  
of frailty, and I am ready  
to reape and shall against thy  
ordinance, therefore forward  
me with necessary graces, and  
with all such gifts as thou  
hast best to bestow for my pre-  
sent case. And I will, with  
patience, to beare what thou  
it shall be thy pleasure to lay  
vpon me, and meekely to sub-  
mit my selfe to thy most wise

appointments: Assure mee that thou which knowest whereof I am made, and that I am but dust, wilt not oppress me with more then thou shalt giue me strength and power to endure. Let me not desire life other wise then thy the further advancement of thy glory. Obedient in all love and liking of this present world, grant that the hope of the glorie which shall be finished hereafter may be so strong within mee, that all things may seeme vile vnto mee in comparison thereof. Make mee comfortably capable of the aduise and counsell of any Christian friends, which in their love shall goe about to refresh my soule. Amen.

Make

Make me able also to speake profitably and for good to those that belong vnto mee. Put vpon me, and in mee, charitable affections and thoughts, to, and concerning others, being ready to satisfie where I haue failed, & to reuise, euen where I haue receiued the greatest wrong.

Prepare mee to my last conflict, and strengthen me against Satans assaults, that in despite of his malice, yet I may still holde me fast by thee and resolute, though thou slay mee, yet to trust vpon thee.

And because (such is thy great goodnesse to vs thy poore creatures) sickness doth not alwaies exercise his full strength

bpōn our bodies: therfore giue mee (I beseech thee) that wisdom to make vse of euery breathing, and of euery little time of ease which thou doest afford me, that in it I may gather strength against the times of greater anguish.

Bring still into my minde, those things which I haue from time to time learned by thy word, that thereby I may be quickned and find comfort in my greatest neede. And alwaies (O Lord) as the time of departure shall approach, so let my soule draw neerer vnto thee, my heart powerfully crying, when sickness shall take away the vse of my tong, Into thy hands I commend my Spirit: Come Lord Iesu, come

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come quickly. And when death hath parted my Soule from my body, let thy Angels (which doe alwayes by thy appointment pitch their tents about thy seruants) conuey it into that place of rest, which the blood of thy Sonne hath provided and purchased for thy chosen. To which thy Sonne, with thy selfe and thy blessed Spirit, be praise and thanksgiving now and evermore, Amen.

At the very point of  
Death.

**O** Lord God of my saluati-  
on, who hast thy dwelling  
on high, and yet abasest thy  
selfe to beholde the things in  
Heauen.



Heauen and Earth, bouchsafe  
 (I most humbly pray thee) to  
 take notice of the sighes and  
 groanes of thy poore vnwor-  
 thy seruant. The snares of  
 death haue compassed mee, and  
 the griefes of the graue haue  
 caught me. I am weakned and  
 sore broken, mine eye is so:  
 rotesfull through mine afflic-  
 tion, my bones are deryed, my  
 heart panteth, my strength fai-  
 leth mee, and is dried by like  
 a pottheard, my tongue clea-  
 ueth to my iawes, thine ar-  
 rowes haue light vpon me, and  
 haue euen drunk by my spirit.  
 I am brought to the gates of  
 the pit, and to the dust of death:  
 I see that mine habitation is  
 departing, and is in remouing  
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Tent, thou art euer ready to  
cut off my life like a Meader.  
The pangs which are vpon  
mee are vnspakeable: If my  
strength were the strength of  
stones, or my flesh of brasse, I  
could not continue to endure  
them.

Before thee therefore, O thou  
most gracious Father, doe I  
pore out my whole desire:  
to thee doe I declare my paine:  
forsake mee not, O Lord, bee  
not thou farre from mee, my  
God, my hope is euen in thee.  
Thou makest the wound, and  
bindest it vp: thou smitest, and  
thy hands make whole: thou  
bringest downe to the graue,  
and thou raisest vp.

Do ponder my words, and  
look vpon the sorrowfull sigh-  
ings

ings of wine afflicted Soule:  
 Poure the oyle of gladnesse in:  
 to my bzruised Spirit: as the  
 strength of my body doth de-  
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long for my appointed time,  
 as the servant longeth for the  
 shadow, & as the hireling lo-  
 keth for the end of his worke:  
 Let this life be vile before me  
 in comparison of eternall life:  
 and although the society of my  
 friends hath been, and yet is  
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 sus Christ, the very anchor of  
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Addi-

A direction for those who desire to performe the christian duty of Prayer, on the behalfe of a sicke friend, or neighbour whom thy come to visite.

**V** We are bound by the (Duty) to speake vnto thy maiesty, either for our selues or others: yet this duty lying vpon vs by command, & hauing a promise annexed thereunto, we are bold in Jesus Christ to commend vnto thee the weak estate of this thy servant.

All strength is from thee, and to thee belong the issues of death. Thou killest and thou makest aliuie, thou bringest downe to the graue, and thou

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those raisest vp: to whom shall  
wee goe in this and other our  
necessities but onely vnto thee:  
Wee could wish (O gracious  
G O D) the continuance of  
his Christian fellowshipe, the  
lengthening and enlarging of  
his dayes, but wee willingly  
submit our willes to thy deter-  
mining: Thou, Lord, know-  
est what is best, and therefore  
make vs wee beseech thee, will-  
ingly and readily to subscribe,  
and to desire both his life and  
our owne, onely so farre forth,  
as may bee for his and our fur-  
ther good in the more diligent  
and zealous aduancement of  
thy glory. Frame him also, we  
pray thee, vnto the like yeld-  
ing: and so blesse vnto him this  
visitation, that by it he may be  
more

more and more humbled in the sight of his owne sinne, and may increase withall in an brained and longing desire after Christ.

Enlighten his eyes, that he may know what is the hope of his calling, and what is the exceeding greatnesse of thy mercy and power towards all belouers. Strengthen his faith, that he may with it (betterly renouncing himselfe) lay fast holde vpon the merits of our onely Saviour.

Protect him against Satan, blunt the edge of his assaults, that they may neuer wound him to despair. Remoue from him a dull spirit, and all secure and hardened thoughts, all worldly desires, all lingering

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after the deceiuing strictnesse  
of these earthly things. Give  
him patience to beare, and con-  
stancy to endure whatsoever  
it shall bee thy pleasure to in-  
flict. Wouchsafe him com-  
fort in conscience, ioy in the  
spirit, peace in believing, to-  
gether with a settled and well  
grounded expectation of eter-  
nall life and saluation by thy  
Sonne.

Grant to vs tender and fee-  
ling hearts, that both his sor-  
rowes, and the griefes of other  
of thy seruants may be appre-  
hended by vs, as if they were  
our owne: Let thy word of  
grace be in our lippes, that we  
may be able to speake holily,  
soundly, and cheerefully to the  
comfort of his soule.

Teach



Teach vs in him, and in this house of mourning, to see the end of vs all, and to lay it to our hearts, that so we may labour to be prepared for our last departure. All these graces, both for him and for our selues, we beg in all humility at thy mercifull hands, in the name and worthinesse of thy beloued Sonne, calling further on thee, as hee hath taught vs in his word: Our Father, &c.

A Thankesgiuing for a sicke man, if God be pleased  
to send recoverye

Suffer mee not, O Lord, to be in the number of those, who are forsaken to steeke in the time

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time of neede, but carelesse to  
shew themselves thankfull  
when mercy is bestowed.  
Make me as desirous to come  
vnto thee with the sacrifice of  
praise, as I was ready to beg  
ease and refreshing in the day  
of my great necessity.

Thou hast chastened mee,  
(O gracious God) and  
corrected me, but thou hast not  
giuen mee ouer vnto death. I  
looked to haue been cleane de-  
prived of the residue of my  
peeres, and thought I should  
haue seene man no more a-  
mong the inhabitants of the  
world: but it was thy plea-  
sure to deliuer my soules from  
the pit of corruption. Oh what  
shall I render vnto thee for this  
and all other thy benefits to-  
wards

ward mee: Wh how and by  
what meanes shall I shew my  
selfe thankfull to thy Grace  
Alie.

I haue nothing (O Lord)  
to render thee but the calues of  
my lippes: accept my seruice  
(I beseech thee) in Iesus  
Christ: and let not the memo-  
rie of this thy kindnesse die  
with in mee, but grant that I  
may often resount thy mercy  
working therewith vpon mine  
sinne heart, and applying it as  
an effectuall motive to obedi-  
ence. Make me euer minde-  
full of the bolues and promi-  
ses which I made in my sick-  
nes, to serue thee more faith-  
fully then heretofore, that I  
may make conscience to per-  
forme them, knowing that  
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loynes of my Grandmother  
 Eue, for my disobedience to-  
 wards thee: Thou hast great-  
 ly increased the sorowes of  
 our Sex, and our bearing of  
 children is full of paine. Teach  
 mee by this to see the desert of  
 sinne, and to grow into the  
 hatred of that which hath  
 brought into the world such  
 store of miserie.

¶ Give mee true repentance  
 and pardon for my sins past,  
 that they may not stand at  
 this time, and in this my neede  
 betwixt me & thy mercy. Give  
 mee a comfortable feeling of  
 thy love in Christ, which may  
 sweeten al other pangs, though  
 neuer so violent or extreame:  
 make mee still to lift vp my  
 Soule vnto thee in my grea-

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wards mee: Oh how and by  
what meanes shall I shew my  
selfe thankfull to thy Gracie  
fre?

I haue nothing (O Lord)  
to render thee but the calues of  
my lippes: accept my seruice  
(I beseech thee) in Iesus  
Christ: and let not the memo-  
rie of this thy kindnesse die  
within mee, but grant that I  
may often recount thy mercy  
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an effectuall motive to obedi-  
ence. Make mee euer minde-  
full of the bowes and promi-  
ses which I made in my sick-  
nes, to serue thee more faith-  
fully then heretofore, that I  
may make conscience to per-  
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loynes of my Grandmother  
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wards thee : Thou hast great-  
ly increased the sorowes of  
our Sex, and our bearing of  
children is full of paine. Teach  
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hatred of that which hath  
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this time, and in this my neede  
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mee a comfortable feeling of  
thy love in Christ, which may  
sweeten al other pangs, though  
never so violent or extreame :  
make mee still to lift vp my  
Soule vnto thee in my grea-

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test

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test anguish, knowing that thou alone must giue a blessing to the ordinary meanes for my safe deliuey: Strengthen my weake bodie to the bearing of what sorrow soeuer, by which it shal seme good vnto thee to take triall of mee.

Take mee to remember, that howsoeuer it be with me, yet I am alwaies in thy hand whose mercies faile not, and which canst giue issue to the greatest paine. And when thou hast safely giuen mee the expected fruit of my wombe, make mee with a thankesfull heart to consecrate both it and the residue of my life to thy seruice, through Iesus Christ my Saviour and Redemer, Amen.

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A Thanksgiuing after  
deliuary.

**B**lessed be thy great Name,  
O my most deare and lo-  
uing Father, for thy great mer-  
cie to mee most weake and sin-  
full woman.

Thou hast shewed thy pow-  
er in my frailty, and thy lo-  
uing kindnesse hath preuailed  
against my vnworthinesse.  
Thou mightest for my sinnes,  
haue left mee to perish in my  
great extremity. but thou hast  
compassed me about with ioy-  
full deliuerance. Maruelous  
(O Lord) are thy works, infi-  
nite are thy mercies, and my  
Soule by present experience,  
knoweth it well. O my soule,  
praise thou the Lord, and all  
that



that is within mee praise his holy name. My soule praise thou the Lord, and forget not all his benefites: hee hath heard thy prayers, hee hath looked vpon thy sorrow, hee hath forgiven thine iniquities, hee hath healed thine infirmities, hee hath redeemed thy life from the graue, he hath euen crowned thee with compassions.

¶ Giue me, I beseech thee, a thankfull heart, not onely now, while the memorie and sense of thy fauour is fresh before me, but continually, euen so long as I haue my being.

Grant that I may learne by this euidence of thy mercy and might, for euer hereafter to depend vpon thee: Quicken mee vp to all holy duties, that  
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my thankfulnesse may appeare  
in my pure and Christian cari-  
age.

Make mee a kinde and  
carefull Mother, willing to  
vndergoe the paines and trou-  
ble of education: Let no nice-  
nesse or curiositie hinder mee  
from those seruices to which  
both nature and Religion haue  
appointed mee. Let mee also  
be carefull hereafter, when  
time shall require, to season  
that which thou hast giuen  
mee with the knowledge of  
thee, and of thy Sonne: that  
my desire may manifestly ap-  
peare to bee set for the increa-  
sing of thy Kingdome. Watch  
safe so to order my affections,  
and to bring them into obedi-  
ence vnder thee, that if it  
should

bee thy pleasure either now or hereafter to take this infant from mee: I may patiently submit my selfe to thy appointment.

And now, O good God, perfect in mee that strength which thou hast begun, make mee to grow in care to serue thee faithfully, both in the duties of piety, and in other busineses of my place and calling: that I may be a comfort to my Husband, an example to my Neighbours, a grace to my Profession, and a meanes of glory to thy Name, through Iesus Christ my Lord and Saviour, Amen.

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A Prayer for those which are  
imploied in the assistance  
and helpe of a trauel-  
ling VVoman.

**I**T is not our diligence (Oh  
Lord) or paines which can  
doe any thing without thy bles-  
sing, and our sinnes are suffi-  
cient to bring thy curse vpon  
whatsoever we vndertake.

We pleased, wee pray thee, to  
be reconciled to vs, in the blood  
of thy Sonne: Make vs to re-  
member that wee are heere in  
thy presence, and that all our  
thoughts, woꝝ vs, & actions are  
open to thy sight: prosper the  
businessse for which wee are  
come together, put farre from  
vs all superstitious conceits,  
and idle fancies, and teach vs

to seeke helpe onely from thy grace.

Enable vs to speake comfortably vnto this pained woman, that wee may further her dependance vpon thy holy Spirit, and may be a meanes vnder thee of her true refreshing in her sharpest fits. Furnish vs with skill, & her with strength patiently to await the appointed time of her deliuerance: and knit all our hearts vnto thee, that wee may soare thy Name, noting and obseruing thy mercy and power in all thy works, and studying to giue thee praise and glory for the same, through Iesus Christ our onely Lord and Saviour, Amen.

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A Thankesgiuing after, when  
God hath blessed their paines  
in the VVomans de-  
liuery.

**O** Lord, wee haue seene thy  
goodnesse, and haue re-  
ceiued an apparent token of thy  
readinesse to heare the prayers  
of those which call vpon thee,  
and to succour those which lie  
vnto thee for thy helpe.

Thou hast giuen ease and de-  
liuerance to the Woman, light  
and life to the Infant, ioy and  
gladnesse to vs all. The glory  
and praise is thine alone: Fill  
our hearts with thankeful-  
nesse, and make vs forward  
both now and hereafter to pro-  
uoke and stirre vp one another  
thereunto. And let not our  
thanks

thankesfulneſſe, ſtand in words  
 onely, or outward ſhewes, but  
 cauſe it to appeare in our  
 whole courſe. that the obedi-  
 ence, the ſobriety, the mode-  
 ſtie, the vertue of our lines,  
 may witneſſe the thankfull ſee-  
 ling of our hearts. Doe on in  
 thy mercy (we pray thee) both  
 to the Mother and her Babe,  
 continue and increaſe their  
 ſtrength, ſo as may ſerue beſt  
 for thy glory. And as thou  
 haſt added one vnto the num-  
 ber of mankind, ſhewing thy  
 wonderfull wiſdome and pow-  
 er, both in the framing of him  
 in the wombe, and in bringing  
 him forth into this light; ſo in  
 thy time adde him alſo to thy  
 Church, and beget him againe  
 vnto a liuely hope, by the  
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immortall seede of thy holy  
word, deliuering him from the  
power of darknesse (in which  
by nature we are all) into the  
glorious liberty of thy cho-  
sen.

And if it shall so seeme good  
to thee, to lay any further triall  
either of sicknesse or death  
vpon this thy seruant, or vpon  
the fruit of her wombe, pre-  
pare vs all to a patient & quiet  
bearing of thy hand, & to a con-  
tented and comfortable resting  
vpon thy gracious prouidence,  
assuring our selues, that all  
things, shall turne to the good  
& benefit of thy chosen. Heare  
vs, O Lord, and accept vs, and  
forgiuing the weaknesse of our  
prayers, grant vs all needfull  
graces out of the rich store-  
house



house of thy bottomlesse bounty,  
 ty, and that for Iesus Christ  
 our gracious Redeemer, A-  
 men.

A Prayer for a Souldier fighting  
 for his Country, or the  
 confederates thereof.

**O** Lord, it is thy glory to  
 be called, The Lord of  
 Hosts : and it is thou alone,  
 from whom, when men haue  
 made their most politicke and  
 puissant preparations, the vi-  
 ctory must be looked for. Draw  
 my heart, I beseech thee, from  
 all relying vpon my owne va-  
 lor, or vpon the strength of the  
 battaile in which I stand : and  
 teach me to looke vpward, & to  
 wait and trust only vpon thee.

Th: u

Thou giuest conquest, and  
thou giuest courage: thou de-  
liuerest from the perill of the  
Sword, or else makest death a  
meanes of happinesse to thy  
seruants. Forgiue my sinnes  
I pray thee, and assure mee of  
pardon by the witnesse of thy  
Spirit, that the guilt thereof  
make not my heart to tremble  
in mee, and to behold death as a  
messenger to conuey mee into  
hel. If thou (O Lord) be on my  
side, peace being made betwixt  
thee and my soule through  
Christ, what can bee against  
me, what hazard can befall my  
soule: Nothing shall be able  
to depriue mee of thy loue.

Let not spoile, or bloud, or  
mine owne aduancement, bee  
the ends of mine attempts,  
but

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but make mee to aime onely at thy gloꝝy in the defence of thy truth, & in the good and safety of the State wherein I liue.

The issue of all things to thee (O Lord) is knowen, but to man it is hidden: Prepare me therfore indifferently to whatsoeuer shall befall me. If I die, giue mee comfort in my last breathing, and take my soule into thy gracious hand; If I bee taken Captiue, giue me patience, giue mee wisdom and godly courage to doe nothing contrary to the honour of my Country, or preiudiciall to the profession of a faithfull Christian. If I returne with life and victory, make mee thankful: Keepe mee from taking from thee any part of thy gloꝝy.

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rie. Preserve me from these riotous, lasciuious, and blaspheming courses, which are the vsuall fruits of good successe: Let me not think to be an enemy to religion, that a religious feare of thy Maiesty, doth abate the spirit that should be in a Souldier: but settle mee in this, that the assurance of a lawfull cause, the hope and confidence of a better life, by the merits of Christ, the care to please thee and to depend vpon thy power are the onely true grounds of valour, which can giue a man boldnesse and life in the day of battell. Touchsafe mee these, and all other needfull fauours, in and for Christ Iesus sake, Amen.

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thankesfulneſſe, ſtand in words  
 onely, or outward ſhewes, but  
 cauſe it to appeare in our  
 whole courſe. that the obedi-  
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 to the Mother and her Babe,  
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 ſtrength, ſo as may ſerue beſt  
 for thy glory. And as thou  
 haſt added one vnto the num-  
 ber of mankind, ſhewing thy  
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immortall seede of thy holy word, deliuering him from the power of darknesse (in which by nature we are all) into the glorious liberty of thy chosen.

And if it shall so seme good to thee, to lay any further triall either of sicknesse or death vpon this thy seruant, or vpon the fruit of her wombe, prepare vs all to a patient & quiet bearing of thy hand, & to a contented and comfortable resting vpon thy gracious prouidence, assuring our selues, that all things, shall turne to the good & benefit of thy chosen. Heare vs, O Lord, and accept vs, and forgiving the weaknesse of our prayers, grant vs all needfull graces out of thy rich storehouse

house of thy bottomlesse bountie, and that for Iesus Christ our gracious Redeemer, Amen.

A Prayer for a Souldier fighting for his Country, or the confederates thereof.

**O** Lord, it is thy glory to be called, The Lord of Hosts : and it is thou alone, from whom, when men haue made their most politicke and puissant preparations, the victory must be looked for. Draw my heart, I beseech thee, from all relying vpon my owne valour, or vpon the strength of the battaile in which I stand : and teach me to looke vpward, & to wait and trust only vpon thee.

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Sword, or else makest death a  
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I pray thee, and assure mee of  
pardon by the witnesse of thy  
Spirit, that the guilt thereof  
make not my heart to tremble  
in mee, and to behold death as a  
messenger to conuey mee into  
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side, peace being made betwixt  
thee and my soule through  
Christ, what can bee against  
me, what hazard can befall my  
soule: Nothing shall be able  
to depprue mee of thy loue.

Let not spoile, or bloud, or  
mine owne aduancement, bee  
the ends of mine attempts,  
but



but make mee to aime onely at thy gloꝝy in the defence of thy truth, & in the good and safety of the State wherein I liue.

The issue of all things to thee (O Lord) is knownen, but to man it is hidden: Prepare me therfoꝛe indifferently to whatsoeuer shall befall me. If I die, giue mee comfort in my last breathing, and take my soule into thy gracious hand; If I bee taken Captiue, giue me patience, giue mee wisdom and godly courage to doe nothing contrary to the honour of my Country, or preiudiciall to the profession of a faithfull Christian. If I returne with life and victoꝝy, make mee thankful: Keepe mee from taking from thee any part of thy gloꝝy.

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rie. Preſerue me from theſe riotous, laſciuous, and blaſpheming courſes, which are the vſuall fruits of good ſucceſſe: Let me not think to be an enemy to religion, that a religious feare of thy Maieſty, doth abate the ſpirit that ſhould be in a Souldier: but ſettle mee in this, that the aſſurance of a lawfull cauſe, the hope and confidence of a better life, by the merits of Chriſt, the care to pleaſe thee and to depend vpon thy power are the onely true grounds of valour, which can giue a man boldneſſe and life in the day of battell. Clouſe me theſe, and all other needfull fauours, in and for Chriſt Ieſus ſaue, Amen.

A

A Praier for a Man traueilling  
by Sea about his law.  
full businesse.

**F**ather, vnto  
as the prayers  
of sinners haue free-  
dome of accessse out of euerie  
place: let it please thee to en-  
cline to mee, who being pro-  
uoked by mine owne present  
need, and taking heart vnto my  
selfe by thy liberall and large  
promises, doe desire to powre  
out my soule before thy Maie-  
sty: Heere, O Lord, by reason  
of the calling & place, in which  
it hath bene thy prouidence to  
ranke mee, I am come downe  
to the Sea in a ship, and I doe  
now see thy woorkes, and con-  
tinually behold thy wonders  
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in the deepe. How easie a thing is it vnto thee, when thou raisest a storme, and liftest vp the waues, not only to tolle vs to and fro, and to make vs stagger like a drunken man, but vtterly to swallow vs vp, and to turne vpon our heads in a moment, the bottome of these moving houses in which wee are : It is thy great and exceeding mercy, that these swelling billowes & foaming surges doe not drinke vs in, and so make our bodies to become as a pray, eyther to that great Leviathan, the Whale, whom thou hast made to play heere, or to some other of thy creatures, with infinite varietie and tropes whereof this vast body is replenished. But  
it

it is euen thou (Oh mightie Lord) which layedst the foundations of the earth, and which diddest shut vp the Sea with dore: thou didst first gather these waters together as vpon an heape, and flozedst vp the depths in thy treasures: though the Waves are marvellous though the floods lift vp their voyce, though the waters rage and bee troubled, and the very mountains shake at the surges of the same, yet thou art much more mightie, thou sone appeasest the noise, and turnest the storme into a calme.

Loke graciously therefore vpon mee, I beseech thee: teach mee to vnderstand the greatness of thy terror, by that feare:  
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fulnesse of thy creatures which  
I doe still behold: Cause me to  
rest my hope and comfort vpon  
the power of thy mercy, let  
that be the anchor of my soule  
both sure and stedfast. And lest  
my sinnes not being pardoned,  
should be a hinderance and stop-  
page to thy fauor, I pray thee,  
settle in mee a hearty and vn-  
fained detestation of them, a  
godly grasse and a sorrow for  
them, a stedfast resolution and  
purpose in the whole course of  
my life to strue against them.  
Open my heart, that I may  
often and earnestly sue and en-  
treat for thy grace in thy Son,  
and may neuer giue ouer, till  
I feele in my conscience, some  
comfortable assurance that  
thou hast forgiven me. Fit &

pre.

prepare mee to thine owne appointments: If it be thy pleasure that I should here end my dayes, I knowe well that the soule which thou keepest, cannot miscarry. To thee, therefore I commend my spirit, forsake me not, I pray thee, in my last breathing. Albeit these waues may ouerwhelme my body, yet let them not be able to quench my comfort, or to plunge mee downe into despaire.

Grant mee ener to lay fast hold vpon my Saviour, that neither Sea, Death, nor Hell may seperate mee from his grace. And if it shall seeme good vnto thee, to bring me safe vnto that hauen where I would be: Oh that I may neuer forge thy kindnesse, but may make  
con:

conscience to performe that obedience which I am now ready to bow in my necessity.

Make me alwaies to take as great delight to serue thee, as I am now forward to aske, & desirous to receiue life & safety from thee. Heare me, O Lord, in these and other my petitions, forgiving my unworthynesse, in the merits of Iesus Christ thy blessed Sonne, and my great Redēmer, Amen.

A Prayer applyed to the state & condition of a Malefactor, condemned by law to die, and drawing neere to the time of his execution.

**V**ouchsafe (O thou God of all mercy and compassion)



lion) to looke with pity vpon  
 on the most wofull case of a  
 poore wretch, readie by the  
 sword of Iustice to bee cut off,  
 as vniworthie to liue amongst  
 men, and like also without thy  
 speedy sauour, to be shut out of  
 heauen, and to haue my part in  
 the second death. Truth it is,  
 O Lord, that all this, though  
 it be grieuous, yet is no more  
 then my desert. And touching  
 that bodily death, wherto I am  
 adiudged, I must confesse it to  
 bee thy mercy and goodnesse  
 toward mee, that I haue bene  
 found out by the eie of the Ma-  
 gistrate, and stopped by the  
 power of authoritie from go-  
 ing on into further euill. I  
 beseech thee, that my death  
 may bee both a chastisement to  
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mée, and an aduertisement to others, to containe themselves within the lists of ciuill obedience.

But concerning my soule, which is now ere long to appeare before the Tribunall Seate of thy great Maiesty, I humbly pray thee, to bee mercifull thereunto. I cannot but acknowledge, that if thou giue me my due recompence, I must needs be thrust into that dreadfull place of infinit and eternall torment, which thou hast prepared for the wicked, the burning wherof is fier and much wood, and which thy breath like a riuer of brimstone doeth kindle: neither see I in myself, or in any creature, any means or possibility to escape. Fearefull

full vnto mee hath bene the  
face of an earthly Iudge, & the  
sentence of death to bee inflic-  
ted vpon this thy house of clay  
hath made my heart to quake  
within mee: What then will  
become of mee, when I shall  
bee araigned befoze thee, at  
whose rebuking the very foun-  
dations of the earth are disco-  
uered, & befoze whom no man  
liuing can bee iustified: Thou  
(O Lord) knowest all mine  
iniquities they are sealed vp  
with thee, as in a bagge, they  
are all noted in thy registers:  
Although I haue many times  
sought for the couering of my  
euill wayes, to hide my selfe in  
the darkenesse of the night,  
supposing that no eye should  
see mee, yet thou hast still com-  
passed.

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passed my paths, and bene  
 accustomed to all my wayes,  
 there hath not been a thought  
 in my heart, or a word in my  
 tongue but thou hast wholly  
 knowne it: often haue I said  
 in my heart, God will not re-  
 gard, he hath forgotten hee bi-  
 deth away his face, & wil neuer  
 see, I shal neuer be moued nor  
 be in danger: Thy word I had  
 no delight to heare, I hated  
 knowledge, I would none of  
 thy counsell, I sought to dam-  
 ne by the mouth of my consci-  
 ence, that it might not checke  
 mee: when my friends admo-  
 nished me, I hated and scorned  
 their reproofe: Thus it was a  
 pastime to mee to doe naugh-  
 tily, wickednesse was sweet in  
 my mouth: I fauoured it, and  
 would

would not bee perswaded to forsake it. Justly therefore, O Lord, hast thou thus ouertaken mee and made me to eate the fruit of mine owne way, bringing mee to bee a spectacle of the World, to die as one of the fowles of the people: yet, O gracious God, sith there is mercy with thee, and that thou art very ready to forgive, bee fauourable I intreat thee, to me a most vnwoorthy sinner.

Manasses being put in fetters, and bound in Chaines, prayed vnto thee, and humbled himselfe greatly before thee in his tribulation, & thou wast intreated of him: the woman of Canaan whom thou teardest to be no better then a dog, yet thou diddest assayed her some

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crummes of mercy, and didst  
cause it to be vnto her as shee  
desired.

The thiefe, at his execution  
confessed his sinnes, and pray-  
ed to bee remembred in thy  
kingdome, and thou didst pro-  
mise him an entrance into  
Paradise. O Lord, are not  
these things written for my  
learning, that I through the  
comfort of these examples  
might haue hope? Hath thy  
word spoken it in vaine, that  
at what time soeuer a sinner  
sigheth vnto thee, thou wilt  
put all his wickednesse from  
before thee? Shall I thinke  
that thou wilt call mee being  
laden with my sinnes, to come  
vnto thee, and then when I  
come, wilt not accept mee?

O 2 Make

Make mee I (pray thee) to see  
 the depth of my sinnes, that I  
 may not beguile my soule by  
 lessening either the weight or  
 number of mine iniquities:  
 Make mee to a true and un-  
 dersembled acknowledgment  
 and confession of them even  
 before others, that they which  
 see my end, and know mine  
 will, may haue some euidence  
 of my repentance, and may  
 learne of mee to beware of the  
 deceitfulness of sinne. Ena-  
 ble mee to looke with the eye of  
 my faith vpon my crucified  
 Saviour, casting my selfe  
 wholly vpon him, and desiring  
 by him to be hidden from thy  
 wrath. Giue mee some taste  
 of thy loue, and some inward  
 and secret pledge of thy be-  
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ing reconciled to mee for his sake.

Strengthen me against the feare of death: That albeit I haue every way iust cause to tremble at it, it being both the desert of my offence to men, & the wages of my sinne against thee, yet hauing some assurance in my soule, that the sting thereof is plucked out, I may embrace it in my bosome and entertain it as an end appointed for my misery, and as a meanes to bring mee vnto happinesse.

Thus, Oh Lord, with fullnesse of desire (out of the bottom of this misery and shame which I am fallen into) to flie vnto thy mercy, & to be shrouded vnder the shadow of thy grace.



grace, I commend my selfe,  
my soule and my body into thy  
hands, praying thee not to cast  
off him which hath no hope but  
onely in thee, and that alone in  
and by Iesus Christ my onely  
Lord and Sauour, Amen.

A Prayer arising out of the  
serious meditation of  
the last Iudge-  
ment.

**O** Lord, thou hast reuealed  
it in thy holy word, that  
the fashion and figure of this  
world must passe away, and  
that as by appointment wee  
must all die, so also we must all  
appeare before the Iudgment  
seate of Christ, and that from  
thence some shal goe into euer-  
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lasting paine, and some into  
 life eternal. This, the Atheists  
 and Epicures, and Libertines  
 of the world doe thinke to bee  
 but a mere fable: they say in  
 their hearts, The Lord will  
 doe neither good nor euill.  
 But yet, O Lord, as thou hast  
 deliuered this thy word, (of  
 which one loe or tittle shall  
 not perish) so thou hast not left  
 it without a sufficient p<sup>ro</sup>ofe in  
 the very bosome of euery man.  
 The accusing or excusing of  
 our owne thoughts, the secret  
 ch<sup>ar</sup>ges, accompanying those  
 euils to which none is p<sup>ri</sup>uie:  
 the feares of wicked men, who  
 are continually as one that  
 trauelleth of childe, flying oft-  
 times, when none pursueth  
 them, and being chased at the

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very shaking of a lease, are an  
 euident pꝛooꝛe of thy pꝛou-  
 dence, and a certaine assurance  
 wꝛitten as with the point of a  
 Diamond ( which can neuer  
 be done out) that verily there  
 is fruit for the righteous, and  
 doubtlesse there is a God that  
 iudgeth the earth. This truth  
 ( O Lord my God) thou hast  
 taught me to beleue, that I  
 make no doubt, but it shall  
 shortly come to passe. It was  
 said long since, that the Judge  
 did stand before the doꝛe, and  
 that hee which should come,  
 would come, & would not tary:  
 and now the height of iniqui-  
 ty is such, and sin is growen to  
 that perfection, that it cannot  
 stand with thy Justice much  
 longer to sꝛbeare. Teach me

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I (pray thee) as I doe know  
and beleue this, so to make a  
true and profitable vse of my  
knowledge. Let it bee ever in  
my thoughts, and in my best  
and most serious meditations  
when I am about by the prone  
nesse of my corrupted nature  
to doe euill, let the remem-  
brance heresof be a bridle to me  
to restrain me: when I am like  
by the iniquity of the times,  
to suffer euill amongst men,  
let the expectation of the right  
which thou wilt then doe to the  
oppressed, bee a comfort to me  
to refresh me: Especially, O  
Lord, grant me to keepe a daily  
(as it were) a priuy Sessions  
in the closet of mine owne hart,  
arraigning my selfe before thy  
iudgement seat, searching and  
tryng

trying my wayes, accusing my  
 selfe before thee from whom  
 nothing can be hid; confessing  
 my vnworthinesse, bewailing  
 my corruptions, suing withall  
 instant earnestnes for thy grace  
 and fauour in thy Son. Oh  
 that I may learn thusto iudge  
 my selfe, that I may not bee  
 iudged of thee in that day.

Suffer me not to flatter my  
 selfe, or to blesse my soule in  
 any euill way, or to goe about  
 to find hidings and couerts for  
 my sinnes, inasmuch as all  
 things are naked in thy sight,  
 and that in that great terrible  
 day thou wilt lighten the  
 things that are hid in darknes  
 and make manifest the counsel  
 of all mens hearts.

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thy great Session to bee like  
the courses among men, in  
which oft times by vniust  
meanes the vilest offenders do  
procure escapes: but make mee  
to know, that the truth is, that  
with thee there is no hope by  
corruption, or fauour, or fraud  
or importunity of suite, to find  
euations. Thou art the Judge  
of all the world, and thou wilt  
do right, euery man shall re-  
ceiue the things which haue  
bene done in his body, accord-  
ing to that hee hath done,  
whether it be good or euil. And  
whereas, O Lord, it is a great  
greefe to thy seruants, to liue  
among the vngodly, & it must  
needes bere their righteous  
soules, to heare and see their  
unlawfull deeds: let this be my  
comfort

comfort, that though it bee thy pleasure to suffer with long patience the vessels of wrath, and to permit the tares to growe by with the wheate untill the haruest, yet then thine Angels shall come, and shall gather out of thy Church all things that offend, and bring the iust into the kingdome of their Father.

Seeing also (O gracious G D D,) that whosoever in this world wil liue godly, shal suffer, and lie open to the wrongs iniuries, and reproches of the wicked: Grant that if that at any time, eyther my name bee put out as euill, or otherwise my estate or profession, or life, for the truths sake be called in question, I may possesse

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possesse my soule with patience, looking for the blessed hope, and appearing of thy glory, knowing that then the iust, what disgraces souer are now cast vpon them, shall shine as the light in thy presence.

Finally, O Lord, make me daily to grow so weary of this vaine and wretched world, & of the heauy loades of mine owne corruptions, and of this body of death which is vpon me, and strue to gather that assurance of an interest in that glory which shall bee shewed hereafter, that I may looke for this great day, and in my desires may sigh for it & hasten to it: and that whensoever it commeth, I being sound wa-  
king



king, with my lampe of oyle  
in my hand, may haue cause  
to lift vp my head, not doub-  
ting but to haue a gracious  
admittance into my Masters  
ioy.

Grant me this for his sake,  
which sitteth at thy right hand  
to make request for mee. Iesus  
Christ the mediatoꝝ of thy cho-  
sen, Amen.

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A Prayer fitted to the time  
of warre.

**O** Almighty God, who art  
high aboue all Nations,  
and whose gloꝝy is aboue the  
heauens, the comfortable suc-  
cess of all enterprises is from  
thee onely to bee looked for.  
Thou

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Thou art hee which giuett  
victorie vnto Kings, to thee it  
is all one to save by many or  
by few, thou canst make one  
to chase a thousand, thou canst  
cause the hearts euen of the  
most valiant to melt, their  
hands to be weak, their minds  
to faint, and their knees to fall  
away like water. If thou fight  
for vs, we cannot miscarry: if  
thou fauour vs not, we must  
needes bee discomfited. O bee  
gracious vnto vs, & bee on our  
side, now that men are risen  
up against vs. They take cras-  
tie counsel against thy Church  
and consult how to cut vs off  
from being a nation, & by what  
meanes to quench the light of  
thy truth, which shineth in our  
streets.

Their

Their desire is to embzus  
their hands in bloud, and to  
aduaunce their stvne ambition  
by our overthow. O turne  
their counsels into foolishnes,  
let not their mischieuous ima-  
ginations prosper, lest they be  
too proud. O our God, make  
them like vnto a whēle and as  
the stubble before the winde,  
scatter the people that delight  
in warre:

Goe out, O Lord, with  
our Armes, giue wisdom and  
courage to our Captains, gird  
them with strength vnto the  
battaile, be with our Souldi-  
ers, teaching their hands to  
warre, and their fingers to  
fight: Assist all the consultati-  
ons, prosper the policies crowne  
those enterprises with good  
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celle which are undertaken  
for the common good and com-  
fort of the State. Doubtlesse  
Oh Lord, we haue deserved  
thine anger, & our finnes doe  
cry loud in thine ears for ven-  
geance: and it were but iust  
with thee, if thou shouldst  
make vs a prey & spoils vnto  
our enemies: But, O graci-  
ous God, let vs fall now in-  
to thy hands, for thy mercies  
are great: and let vs not fall  
into the hands of men, whose  
displeasure at vs is not for our  
finnes, but for our profession  
and religions sake, and that  
they may fill their owne en-  
larged and insatiable desire,  
with those blessings of wealth  
which thou hast given vs:  
But therefore thy hooke into  
their

their nostrils, and bring them  
backe by the same way they  
came. Let it appeare that thou  
art in the midst of vs, and that  
we shall not bee moued: that  
thou wilt helpe vs, and that  
very early. Let there bee none  
inuation, nor going out, nor  
no crying in our streets: But  
set thou peace in our borders,  
make strong the barres of our  
gates, especially let the Gospel  
of thy Sonne sound yet louder  
among vs: that by it manie  
soules may bee gathered vnto  
thee. So we thy people, and the  
sheep of thy pasture, shall praise  
thee for ever, and from genera-  
tion to generation, we will set  
forth thy glory, through Iesus  
Christ our Lord and only Sa-  
uiour. Amen.

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Another of like nature, respecting the time of dearth and famine.

**C**leannesse of teeth (Oh Lord) and scarcenesse of bread, haue bene anciently threatened by thee as Judgements vpon the sons of men for their sins. Many waies also thou hast to turne a fruitful land into barrennesse for the wickednes of the Inhabitants: Thou canst make the Heauen ouer our head as brasse, and the earth vnder vs as iron, by bringing a drought vpon the land. Or else thou canst cause the seede to rot vnder the cloudes, by commanding the battels of Heauen to poure

poure out raine into great a-  
 bundance : or when the Corne  
 is come vp, thou art able to  
 smite it with blasting and mil-  
 dew, or to send among vs thy  
 great hoste, the grasshopper,  
 the canker, and caterpillar, and  
 the palmer worme, so that al-  
 though much bee sown, yet  
 little shall be brought into the  
 Barne : Or if the Corne doe  
 grow ripe vnto the harvest, it  
 is in thy power suddenly to  
 send in an enemye, to eate the  
 fruit of the land, and to deuour  
 the labour of the people. And  
 though the bread doe come to  
 bee set in plenty before vs, yet  
 thy hand is not shorted, thou  
 canst take away the staffe there  
 of, so that wee shall eate and  
 not bee sat. s. ied. Thus, Oh

Lord,

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Lord, thou hast euen store-  
houses of punishments : so  
that our hearts cannot indure  
nor our hands be strong in the  
day that thou shalt haue to doe  
with vs. And hereof wee haue  
now already some experience.  
For now thou hast in part be-  
gunne to punnish our abuse of  
the creatures, and fulnesse of  
bread, our contempt of the spi-  
rituall food of our soules, with  
outward scarcitie. The time  
is come by greedy worldlings  
long expected, in which they  
may make the measure smal, &  
the prices great, selling euen  
the very refuse of the sheat :  
Their trading is vpon the  
poore, their desire is to swallow  
vp the needy of the land. O how  
mercifully, O Lord, vpon vs,  
wee



wee beseech thee, lift vp thine hand, forget not the poore.

Thou preparest for the Raven his meate when his birds cry to thee, wandring for lacke of foode, thou takest no delight in the confusion of thy Creatures: thou hast promised, that if wee seek to thee, we shal want nothing that is good; thou wilt preserve vs in the time of dearth, and in the dayes of famine wee shall haue enough. Accomplish (we beseech thee) these thy gracious promises: Save vs from this encreasing misery, and deliuer vs from their cruelty, which being without all bowels of mercy, doe respect nothing but their owne commodity. And because, O Lord, our sinnes doe

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separate betwixt thee and vs,  
and doe hinder good things  
from vs, therefore humble our  
soules vnder thy mighty hand,  
make vs to see and to consider  
our owne deservings, dratwe  
from vs an hearty and sincere  
acknowledgement, how great  
cause we haue giuen thee to as-  
furnish both our bodies and  
soules for ever.

Giue vs an vnderstanding  
of our particular grosse sinnes  
which doe lay vs open in this  
iudgement aboue others,  
namely our wantonnesse, our  
pride, our luxuriouslynesse, our  
riot, our feasting without  
fear, our want of mercy to  
the poore, our spurning with  
the heele against thee, our for-  
getting thee in the daies of our  
plenty

plenty, but chiefly our longing of that spirituall manna, that heavenly diet of thy sacred Word, provided in thy abundant mercy for our Soules.

O make vs ashamed for these and other our monstrous sins, besides those personall evils wherewith wee are each of vs iustly to be charged: beget in vs a care to renounce and forsake our sinnes, equall to our desire for the putting away of thy iudgements. Forgiue vs in Iesus Christ, and vouchsafe vs (as a pledge of thy loue) strength and grace to walke in a greater measure of obedience then heretofore. And now (O Lord) teach vs to rely vpon thy providing, and to know that

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that when all things faile, yet thy mercies are the same, and thy power to helpe is not diminished. Thou canst suddenly by meanes to man vnknown, turne the greatestt penury into plenty, thou canst make a little to stretch farre, and canst proportion our appetites to our store.

¶ I make vs to depend on thee, and to study more how to profit by thy hand, then to haue thy rodde remoued from vs. And when thou shalt shew thy selfe to haue heard our prayers, by sending greater plenty, let vs not forget our present want: but grant that wee may labour to bee thankful, & endeavour after a more sober vse of thy blessings then  
 ¶ here,

heretofore. Heare vs in this,  
and in all other our requests,  
for Christs sake, and for thine  
own promise sake, Amen.

Another like, applyed to the  
time of some great  
contagion.

**V**Vithier shall we goe, O  
Lord, in the day of  
our affliction, but onely vnto  
thee: Thou alone canst saue,  
and out of thy hands none is  
able to giue deliuerance.

Heauy at this time is thy  
hand vpon vs, & fearefull is the  
disease with which thou hast  
afflicted vs: Wee are affraid  
one friend and Neighbour of  
another, nothing is before  
vs

vs but present death. Scarcely  
can we looke forth, but we see  
some one or other amongst vs  
carried away to the graue, and  
the mourners going about the  
streets.

Wee must needs confesse  
that though this be greuous,  
yet it is the smallest part of our  
desert: It is iust with thee  
to smite vs with botches and  
scabbes that cannot be healed,  
and to make the pestilence e-  
uen to cleaue vnto our loins,  
& to sweepe vs away from off  
the earth, euen as a man swee-  
peth away dung till all bee  
gone. For, how haue we mul-  
tiplied our iniquities before  
thee, and to what a shamelesse  
and intolerable measure are  
our sinnes increased? Many

warnings haue bene given  
 by thy Ministers, thou hast  
 risen early and late, and sent  
 vnto vs by them; yet we haue  
 made our hearts as an Ada-  
 mant stone, and haue put farre  
 from vs the euill day, perswa-  
 ding our selues that their Ser-  
 mons were but wind, and that  
 they did but commend vnto vs  
 their own fancies. Thus haue  
 we encouraged our selues in  
 euill, and haue set thy iudge-  
 ments at nought, euery one  
 turning to his owne course, as  
 the horse rusheth into the bat-  
 tell, adding drunkennesse to  
 thirst, and falling away from  
 thee more and more: But (O  
 Lord) giue vs now at the last  
 remorsefull and repentant  
 hearts, make vs (as it were)  
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to smite vpon our thigh, as a  
signe that wee see our wan-  
dings, and that wee are asha-  
med of our sinnes. Imbolden  
vs in the Name of Christ, to  
come into thy presence, and in  
all earnestnesse of spirit to cry  
vnto thee, Take away our ini-  
quities, and receiue vs graci-  
ously. Teach vs as well to  
feare sinne, the cause of this  
wasting sickness, as wee doe  
the sickness it selfe, which is  
the fruite of sinne. Comfort  
vs, according to the dayes that  
thou hast afflicted vs, and let  
the swete feeling of the gra-  
cious testimony of thy Spi-  
rit, speaking Peace vnto our  
soules, preuaile against all o-  
ther sadnesse, or cause of griefe  
or sorrow whatsoeuer. Say

(M)



**O** Lord) vnto thy destroying  
 Angell, It is sufficient, holde  
 thy hand : or if it bee thy plea-  
 sure to stretch thy hand yet  
 further, and to take vs away  
 also, O prepare vs to thine  
 owne purpose, endue vs with  
 a holy patience to endure the  
 vtmost triall : and grant that  
 whatsoener befall our earthly  
 Tabernacles, yet our soules  
 may be alwaies acceptable vn-  
 to thee, & all for Christ Iesus  
 sake, who hath loued vs, and  
 giuen himselfe to bee a sacri-  
 fice of a sweet smelling sauour  
 vnto thee.

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**O** i  
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 wrath;  
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A Prayer in the time of tempest, as thander, lightning, &c.

**O** Almighty God, excellent in power and in iudgement, thou hast made the earth by thy power, and established the world by thy wisdome, and hast stretched out the Heauen by thy discretion: and causest the Clouds to ascend from the ends of the Earth, thou drawest the winde out of thy treasures, and makest the stormes to breake forth in thy wrath: thou art that God of glory which commandest it to thunder, and diuidest the way for the lightning of the thunder.

Thy voice maketh the wilderness to tremble, and the foundations of the mountains to moue: yea and the pillars of Heauen to quake at thy re-  
 pzoofe. Oh how easie a thing were it for thee, even as this instant, to send out thine Ar-  
 rows and scatter vs, to en-  
 crease thy lightnings and de-  
 stroy vs: The very blasting of  
 the bzeath of thy nostrils, is  
 enough to consume vs: our  
 hearts could not endure, nor  
 our hands bee strong, if thou  
 shouldst proceed against vs in  
 displeasure, and giue leaue  
 vnto these instruments of thy  
 vengeance to preuaile vpon  
 vs.

And, O Lord, what is there  
 which wee haue not deserued:

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The deadnesse of our hearts  
our want of awe to thy Maie-  
stie, our abuse of thy patience,  
our contempt of thy word, our  
slight regard of thy former  
indgements, these and other  
our crying finnes, what else is  
due vnto them, then the very  
bials of thy wrath, and the  
height of thine indignation:  
Humble our soules (we pray  
thee) here befoze thee, make  
our bellies to tremble, & a kind  
of rottennesse to enter into our  
bones, to think vpon the glory  
of thy Maiesty, and the great-  
nesse and ugliness of our own  
most grosse & inexcusable ini-  
quities. Make vs to thinke  
with our selues, that if these  
torments, which are yet but as  
a taste and touch of thy power

P s

be

be so full of terroꝝ, oh then how  
 fearefull will thy presence bee,  
 when thou comest in thy glo-  
 rie, shewing thy selfe from  
 Heauen with thy mighty An-  
 gels in flaming fier, rending  
 vengeance vpon the children of  
 disobedience: Surely then the  
 Heauens shal passe away with  
 a noise, and the elements shall  
 melt with heat, & mens harts  
 shall faile them for feare, and  
 for looking after those things  
 which shall come vpon the  
 world.

Let this, O heavenly Fa-  
 ther, worke in vs that blessed  
 feare, which is the beginning  
 of wisdom, and which causeth  
 a departure from euill: that so  
 all these euidences of thy pow-  
 er and glory, may be as so ma-  
 ny

up alarmes, to rouse vs from  
the bed of securitie, and as sum-  
mons from heauen to prouoke  
vs to repentance: Oh make  
vs to wake, to liue righteously  
and to be diligent that we may  
bee without spot, and blame-  
lesse, going on, and increasing  
in all holy conuersation and  
godlinesse. And now, O graci-  
ous God, at this time, shew  
thy mercy in restraining the  
rage and furie of this dreadful  
storme; couer vs vnder thy  
wings, & let vs be sure vnder  
thy feathers, oh let vs abide in  
the secret and shadow of thee  
which art almighty The Sea  
is calme by thy power, by thy  
vnderstanding thou smitest the  
pride thereof, thou stoppest the  
spouts of the raine at thy plea-  
sure:

sure: if thou rebuke the winds, they are straight allaid, the thunder is quiet and still at thy command. This we beleeue, because thy word of truth hath reuealed it: and this thy power and mercy wee presume to craue, because thou hast promised, that if wee call vpon thee in the day of trouble, thou wilt deliuer vs.

Furthermore, O Lord, vouchsafe vs thy grace, that when by thy goodnesse this terror and danger shal be past and ouerblowne, we may not then forget thy kindnesse in our preservation, nor be vnmindful of the holmes and promises which wee now make of better obedience: but that we may thankfully take vppe that speech of grate,

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gratefultnesse, and say, Praise  
yee the Lord because hee is  
good, for his mercy endureth  
for euer: and may also let it ap-  
peare in our liues and courses  
how sensible we are of thy loue  
and how carefull to walke wor-  
thy of thy fauour. Heare vs,  
O Lord, and help vs both now  
and euer in Ch. iust Jesus, with  
out whom none can come vnto  
thee, and by faith in whom we  
haue boldnesse and entrance  
with confidence into thy pre-  
sence: to whom, with thy selfe,  
and thine eternall Spirit, one  
onely and immortall God, we  
desire to giue all glozy and  
praise for euer.



A Meditation or Praier necessary for a poore Man.

**T**ruth it is, O Lord, that to my mutinous and repining nature, want is of all things most distastfull, and poverty is a burthen euen intolerable. Somtimes I am ready to cal thy iustice in question to homeasurest out so large and overflowing a portion vnto some, and yet art so strait and sparing towards mee. Somtimes I doe almost condemne Religion to be merely vanity, the louers whereof lie open to so great extremity: Otherwhiles my owne heart chargeth me with hypocrisie, telling me that no man ever perished being

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being an innocent, and that if I did so feare thee as I should, thou couldest not thus forsake me. And much adoe haue I to master mine own affections, & to restrain my selfe from putting forth my hand to wickednesse, and from taking some strange course for my own supply.

Thus, O Lord, I am straitened, thus I am euen haunted with whole troopes of vnquiet thoughts: all which by the continuance and enlargement of mine owne fearfety, and by the vncompassionatenesse which I finde among the men of this Iron age, are rather multiplied and increased in me, then any way slackted or diminished.

But

But eternally blessed be thy  
great Name, which hast opned  
the gates of thy mercy, and  
giuen hope of hearing and of  
helpe, to the basest and poorest  
amongst men. Thou acceptest  
not the persons, no not of Prin-  
ces, thou regardest not the rich  
sooner then the poore. Behold  
therefore (O louing Father in  
Jesus Christ) to thee doe I cry,  
to thy Mercy-seat do I stretch  
out my feeble hands. I haue  
learned, O Lord, that misery  
commeth not forth of the dust,  
neither doth affliction spring  
out of the Earth: the pillars of  
the world are thine, thou open-  
est or shuttest thy hand at  
thine owne pleasure.

Thy wisdom also is infinite  
and thy iudgements are vn-  
searchable

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searchable : who shall pleade  
with thee, to aske thee a reason  
of thy waies: Let it be enough  
for mee, that it is thy pleasure  
thus to debase mee: Am I not  
in thy hand as the clay in the  
Potters? If thou doe giue mee  
a larger portion, it is thy boun-  
tie: if thou doe abridge mee,  
what haue I to complaine, or  
what challenge can I make  
to that which thou keepest  
from mee: Teach mee (I be-  
sech thee) not to looke so much  
vpon this, what others haue,  
as to consider well, how little  
I for my part doe deserue to  
haue.

If I did but bzeathe vpon  
the face of the Earth, if I had  
no house but the open ayre, no  
garments but rags, no foode  
but

but the Bread and Water of affliction, or the crummes that fall from some rich mans table it were infinitely more then my best desert. A sinfull and vnthankfull wretch, as I haue alwaies bene, what can I say is due vnto mee but perpetuall shame? When I iudge rightly of all things, so farre am I from being able to say that thou hast wronged mee, or dealt too straightly with mee, that I must rather stirre by thy selfe to magnific thy mercie, which hast not laid vpon mee the utmost of thy wrath, but hast giuen mee a time and an opportunitie to repent. Let these things, I pray thee, the soueraigntie of thy power, the depth of thy wisdom, the foulness

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nesse of mine owne desert, the  
kindnesse which (notwithstan-  
ding some outward hardshipp)  
thou hast boughsafed to my  
soules, moderate my violent af-  
fections, euerbe my raging and  
discontented thoughts, bring  
my raging passions into or-  
der, that I may alway say, it  
is the Lord, let him doe what  
seemeth him good: This is  
my sorrow, and I will beare  
it.

Open mine eyes withall  
that I may see thy power, who  
canst raise the needy from the  
dust, and lift the poore out of  
the dung, and make him fa-  
milies like a flocke of sheepe,  
who canst command euen the  
very Ravens to bring bread  
and flesh vnto thy seruants,  
the

the Heauens to drop i o'ne  
 food, and the rockes of stone to  
 yelde streames of waters, to  
 refresh those whom thou art  
 pleased to prouide for. Shall  
 I thinke thy power to be aba-  
 ted, or is thy mercy lesse then  
 it was wont to bee? Hast thou  
 not made a promise neuer to  
 forsake me? Am I not alwaies  
 with thee, and doest thou not  
 holde mee by my right hand?  
 Shall I imagine thee to bee like  
 the Bird whome thou hast de-  
 prived of wisdom, & to whom  
 thou hast giuen no part of vn-  
 derstanding, who sheweth him  
 selfe cruell vnto his yong  
 ones, as they were not his, or  
 as if he had traiailed in vaine?  
 No: I am assured that though  
 a Woman should forget her  
 child,

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childe, and forbear to haue  
compassion on the sonne of her  
wombe, yet thou canst not for-  
get those whom thou lonest in  
thy Sonne.

Thou knowest my wants,  
thou art able to supply my  
wants, thy loue will not suf-  
fer thee to leaue mee destitute,  
in that which thy wisdom  
knowes to bee conuenient for  
mee. Increase my faith, that I  
may depend yet more vpon  
thee, make mee diligent in the  
place and calling in which thou  
hast set mee, frame my minde  
and my desires to that rate  
which thou hast allotted mee,  
keepe me from vniust and vn-  
lawfull courses, from en-  
uying the abundance which o-  
thers doe enioy: possesse mee  
with



with this perswasion, that this  
my present state is the fittest  
for mee, and that when it shall  
be good for me to haue more,  
thy hand shall instantly be en-  
larged toward me. Stirre me  
vp to seeke thy kingdome, and  
to labour for the meate which  
endureth vnto life eternall.  
Enrich my soul with spiritual  
blessings in heauenly things,  
perswade my conscience of thy  
loue in Christ Iesus, that the  
feeling thereof may make all  
things sweete vnto me. Cause  
me both to trust & to waite for  
thy saluation, and in all things  
to strue to gaine thee thy desir-  
ued glory, and all this in and  
for thy Donnes sake, my onely  
Mediator, and Redēmer, A-  
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Another of like nature, fit for  
one whom God hath enri-  
ched with outward  
things.

**I**T hath pleased thee (Oh  
Lord) that out of the free-  
dome of thy bounty, to deale  
more largely with mee then  
with many of thy seruants,  
and to furnish mee with store  
of those outward blessings  
which others (euery way as  
good by nature as my selfe) doe  
not enioy.

My heart is fraughted with  
much corruption: and though  
riches be in themselves a bles-  
sing, yet without thy especiall  
grace, they will be vnto me an  
occasion of many evils. Apt I  
shall

shall bee to lift vp my heart, to  
pride my selfe in my owne con-  
ceit, to trust vnto my wealth,  
to despise others, to grow in  
loue with this present world,  
to become cold and remisse in  
the best seruices, to conclude  
that I am highly in thy fauour,  
because thou hast enriched  
mee.

These be the diseases, which  
through the poison of our na-  
ture, doe rise by these outward  
hauings, neither can I say that  
my heart is cleane from these  
corruptions. Purge them out  
of mee, I beseech thee, by the fie-  
ry power of thy spirit. Giue me  
pouerty of spirit, and humble-  
nesse of minde, and this out-  
ward fulnesse with which thou  
hast indued mee. Make mee to  
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remember that the more I haue, the greater shall be mine account, and the harder for me to be saued: that by that means my wealth may be so far from puffing mee vp with secure presumption, that it may moue mee the rather euen with feare and trembling to worke out my saluation.

Cause me to thinke often vpon the words of my Saviour, that riches are deceitfull, and of a thorny nature, choaking the good seed of the word, and making it to become vnfruitfull: that so I may learne carefully to handle them, and to vse them with great heedinesse and circumspection, lest I should by them gale & wound my conscience, or bee pearced  
 through

through with manie sor-  
rowes.

It is said (O Lord) that these  
high places of the world are  
slippery places, to which it is  
hard to goe with a right foote, &  
to keepe strait and euen steps:  
Oh stir me vp to so much the  
more care to ponder my paths,  
and to take diligent heede vnto  
my waies: suffer me not to in-  
stifie my selfe to my own soul,  
or to make my self beleue that  
I am as I ought to bee, be-  
cause waters of a full cup are  
wrought vnto me: but teach me  
seriously to consider, that as  
many of thy beloued seruants  
doe feelee the smart of pouerty,  
so euen the most wicked, and  
those which doe rebelliously  
transgresse, haue a large por-  
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tion in this life, lining, wearing  
old, and growing in wealth,  
their goods oftentimes excee-  
ding the very desires of their  
hearts. Grant therefore that I  
may labour for some better &  
more certaine assurance of thy  
grace, not grounding my hope  
vpon my wealth: Vnt reiop-  
cing in this, if the due consi-  
deration of the danger and  
vanity of abundance may  
worke by thy blessing, to the  
abasing and humbling of my  
heart.

Oh let not mine eyes be da-  
zeled nor my heart bewitched  
with the glozy and sweetnesse  
of these worldly treasures,  
which may be taken from me,  
or I from them, even in the  
twinkling of an eye: Draw

my affections to the loue of that durable riches, and to that fruit of heavenly wisdom, which is better then gould, & the reuenues whereof doe surpass the silver, that my chiefe care may be to haue a soule enriched and furnished with thy grace, fulfilled with the knowledge of thy will, in all wisdom and spirituall vnderstanding.

And because (O Lord) in hauing much, I am but a Steward vnder thee, and a disposer of thy gifts, enlarge my bowles towards others, make mee rich and fruitfull in good workes, being a father to the poore, and causing the heart of the widow to reioyce, warming the loynes of the naked with

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with the fleece of my shep, not eating my morsels alone, but dealing my bread to the hungry, and neuer hiding my selfe from mine owne flesh.

For why should I make golde my hope? or wherefore should I strue to lade my selfe with this thicks clay, still plotting to set my nest on high, when all that I haue or can haue, is in a moment turned into vanity? Quicken me vp therefore to good duties, that the hearts of thy Saints may bee comforted by mee, and that in the place where I liue, I may by my forwardnesse draw on and prouoke others to all the offices of necessary beneuolence. Let the botwels of the needy bee my treasure,



and let it be my desire and care  
there to lay vp in store a good  
foundation for my selfe a-  
gainst the time to come, not  
trusting to be crowned for the  
worth of my liberality (for  
what can that be to a weight  
of glory?) but assuring my  
selfe that the mercy shewed by  
mee vnto others, is a beame of  
that loue which shines from  
thee vpon my soule.

Thus, O Lord, shal I by thy  
goodnesse haue the true vse of  
thy blessings, together with  
a daily increase of much mat-  
ter of thanksgiuing for thy  
great goodnesse to mee, so vile  
and vnworthy: & all for Christ  
and in his most glorious and  
holy name. To whom with thee  
and thy Spirit, one true, ever-  
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lasting and onely wise God, be  
all praise, and power, might,  
maiesty, and dominion, now  
and euer more, Amen.

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The Magistrates, or Iudges  
Prayer.

**I**L hath seemed good vnto thy  
wisdom (O thou who art  
the disposer of all things both  
in heauen and earth) to call me  
(though vnworthy) to an office  
and place of special trust, euen  
to bee one of the heads and  
Iudges of thy people, euen to  
sit in thine owne seate, & to be  
(as it were) a God amongst  
Men.

Magistracy and gouernment  
is thine owne ordinance, and  
great

great is the obedience & respect  
 which thou commandest to it:  
 thou hast honoured those who  
 are entrusted with it, with ti-  
 tles of no little dignity: thou  
 hast communicated thine own  
 Name vnto them. Let not, O  
 Lord, this greatnesse puffe me  
 vp with pride, but let it fill my  
 heart with feare: assuring my  
 selfe by this, that as the place  
 in which I stand is eminent, so  
 the burden is waighty, and the  
 busines much, yea, and that the  
 account for neglect will be ex-  
 ceeding fearefull. Stir me vp  
 therfore I beseech thee, to looke  
 vp in all humility towards  
 thee, and to begge earnestly of  
 thee in Christs name, to be en-  
 abled to that seruice to which  
 thou hast appointed me. Let  
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it bee my care to make thy  
word my counsellor, not suffer-  
ring the booke of thy law to  
depart out of my mouth, that  
so I may obserue and doe ac-  
cording to all that is written  
therein. Let the aime of all  
my endeauours, bee the glorie  
of thy Name, in the peoples  
good, and not mine own, either  
gaine, or credite before men.

Clad me with zeale as with  
a cloke, that I may haue cou-  
rage for the truth and admini-  
ster iustice without feare, and  
doe right without respect of  
persons.

Make it euen a ioy vnto me,  
to deliuer the poore that cryeth,  
and the fatherlesse, and him  
that hath none to helpe him:  
that the blessing of them which

are ready to perishe, may come  
vpon mee, and that I may  
saue the heart of the widow  
to reioyce.

Farre be it from me to per-  
uert iudgement, or to wrest  
the lawes for by-respects. Oh  
let my soule abhorre all coue-  
tousnesse, keep me from louing  
of gifts, or from following re-  
wards, knowing that these  
do blind the eyes of the wisest,  
and make them to forget the  
decree, and to change the iudge-  
ment of the children of affliction.  
Suffer mee not to vse my  
authoritie, either as a meanes  
to recompence and pleasure  
my friends, or as an i: stru-  
ment by which to bee auenged  
vpon mine enemies, but frame  
mine heart to dealing truly,

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according to the truth of the  
cause, and not according to the  
state of the persons.

And because there is much  
subtilty in these euill dayes,  
and many meanes vled by  
which to wzap by matters, and  
so make bad causes to beere a  
shew of godlines, therfore giue  
me hartily pray thee, a wise  
and an vnderstanding heart, a  
sharpe and a discerning spirit,  
that I may be able to finde out  
the truth, in those things that  
come befoze mee, and may bee  
diligent and willing, when I  
know not the cause, to seeke it  
out, and so may doe all things  
in thy feare faithfully, and  
with a perfect heart.

Above all things, O Lord,  
let my heart bee set for the ad-  
uance-

wancement of religion, and  
 for the promoting of thy glori-  
 ous Gospell. Grant that I  
 may account it my great hon-  
 our, to giue countenance to  
 it, and to those who preach it  
 faithfully, and professe it in  
 sincerity. Let me bee a terror  
 to Papists and Athiests, and  
 godlesse persons: make me to  
 looke vnto my selfe, and to my  
 family, that no such may come  
 neere mee, nor receiue any little  
 grace or fauour, or protection  
 from mee, but that I may fur-  
 ther (as much as in mee lieth)  
 that necessary work of destroy-  
 ing the wicked of the land, and  
 of cutting off the workers of  
 iniquity.

In all these things make me  
 constant, and bold, knowing  
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that it is thy businesse, and that thou wilt bee with mee in the cause and iudgement, and wilt remember me in thy goodnes.

All these necessary graces bouchsafe vnto mee with a plentiful hand, O thou which art the God of grace, euen for his sake, who is the Mediator of grace, Christ Iesus, Amen.

---

The peoples Prayer for  
their Gouenours.

**M**ost gracious God, and  
loving father in Christ  
Iesus, thou hast commanded  
in thy sacred word, that wee  
should make intercessions and  
prayers for those that are in  
authoritie: and it is said there  
also



also, that by the Princes  
rule by the nobles & Iud-  
ges of the earth decree Justice.  
To thee therefore doe we pray,  
and vpon thy great Name doe  
we call, humbly beseeching thee  
in the Name of thy Sonne (in  
whom only thy eares are open  
to our prayers) to poure out  
thy graces in a large measure,  
vpon all those whom thou hast  
set ouer vs, and to whom thou  
hast given the power of go-  
uernment amongst vs. Giue  
them zeale for thy glory, that  
they may study the aduance-  
ment of thy truth, & the speedy  
suppressing of whatsoever is  
contrary to wholesome Do-  
ctrine: Giue them the eye of  
prouidence, that they may  
stand vpon a continual watch.

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for the preventing of all dangers and mischeeses, secretly plotted against the Church and common-wealth. Giue them wisdom to ordaine, and courage and resolution to execute good lawes, for the protection of thy people, and the cutting off of those which will not be reformed. Take from them al pride of heart, all insolent and tyrannous affections, all emulation and secret enuy one against another, all covetous and greedy desires, that they may not be as roaring Lyons amongst vs, or as hungry Beares, but may carrie the mindes of fathers towards vs: so shall we lead a quiet and peaceable life, in all godlines and honesty. And, O Lord, Sir  
vs

by to bee thankfull to thy  
 Maiesty, for that thou hast  
 giuen vs to enioy the benefit  
 of gouernment: Teach vs to  
 consider what confusion and  
 misery would come vpon vs,  
 and euen ouerwhelme vs, if  
 there were no Magistrates to  
 protect vs. Who should be free  
 from the wrongs & robberies,  
 from the spoiles and vexati-  
 ons of the children of Beliall?  
 Who should bee sure of ought  
 that he hath, or of his own life,  
 if there were no sword of ciuil  
 authority to defend vs: The  
 people should be oppressed one  
 of another, euery one by his  
 neighbour, the children would  
 presume against the ancient,  
 and the vile against the honou-  
 rable, if there wanted Lawes  
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and Magistrates, to keep them  
which be tumultuously dispo-  
sed, within compasse. The ene-  
my would soon stretch out his  
hand vpon all our pleasant  
things, there would be crying  
& complaining in our streets,  
cruelty and strife in our cities,  
iniquity and mischief would  
neuer depart from our towns,  
if thou shouldst take away the  
King and the Counsellour, the  
prudent Judge, and the hono-  
rable Magistrate from vs. Oh  
make vs ashamed of our  
selues, who haue been so ten-  
derly thankfull for so great a  
blessing. And giue vs wee pray  
thee, humble & obedient hearts,  
true and loyall affections, wil-  
lingnesse to performe all serui-  
ces, & to pay all duties which  
belong

belong to those who are the very watchmen over our gates, and the keepers and Guardians of our peace: nay make vs ready with all cheérfulnesse, euen to sacrifice our liues for their safety.

And as wee doe desire the hauing and the continuance of godly Gouernours, so teach vs to make conscience of liuing holily & righteously before thee knowing that for the transgressions of the people, a land is subiect to many changes, and that for the subiects sins, thou art wont to take away such Gouernours, who iudge the poore in truth, and chase away all euill with their eyes: And to suffer folly to bee set in great excellency, and such to

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bee aduanced to places of authority, whose preferment shall make the people to sigh, and euen to hide themselves for feare of oppression.

As therefore wee desire thy fauour in this thing, so grant vs grace, to liue in thy feare, assuring our selues, that if wee doe wickedly, wee shall perish, both we & our Gouvernours, thou wilt euen kindle a fier in the gates of our chiefest citics, which shall deuour our Palaces, and shall not be quenched. But (Oh Lord) turne away from vs all such heauy iudgements (which yet our great sins haue long since deserved) and still begirt vs with thy fauour, making fast the barres of our gates, setting Peace in our  
boz

borders, and aboue all, continuing and enlarging the passage of thy Gospell, and all for his sake, who is the very life and substance of the Gospell, even Iesus Christ our sole Sauour, Amen.

The Pastors suite.

**H**oly (O Lord) and honourable is that service to which it hath bene thy gracious pleasure to depute mee. The matter I am chiefly to be busied in, is thine owne Councel, they be thy Oracles, and the scales of righteousness, the dispensation whereof, thou hast committed to mee. Thou hast made mee an Ouerseer of a

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a part of that flocke, which thou  
didst purchase with thine owne  
most precious blood. Thou  
hast called mee to bee a messen-  
ger and an interpreter, to de-  
clare vnto men their righte-  
ousnesse, to watch for their  
soules, among them to dispose  
thy secrets, and to pray them  
euen in Christs stead to bee re-  
conciled vnto thee. What man  
among all the sons of Adam is  
worthy of this honoꝝ and who  
is sufficient for these things?  
When as, O most mercifull  
father, I think vpon the weight  
of that charge which thou hast  
put vpon me, and consider a-  
gaine mine owne weaknesse  
and insufficiency, who am a  
man of polluted lips, and euen  
as a childe vnable to speake the  
secret



secret of thy Gospell as becom-  
meth mee, mee thinkes I may  
wel cry out with the Prophet,  
Woe is mee, I am euen vn-  
done, how shall I stand by-  
right vnder such a burthen?  
But when I looke backe into  
my owne conscience, and finde  
there a comfortable witnesse  
that I haue not thrust in my  
selfe for a Passor, and remem-  
ber also what is registred in  
thy word how thou makest thy  
power perfect through weakne-  
esse, and chusest the feeble  
things of the world, for weigh-  
ty purposes, it is a kind of  
enlīving to my spirits, and a  
refreshing of my discouraged  
and drooping thoughts: and  
I am thereby emboldened to  
presse neerer to thy Throne  
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of grace. O thou who both callest whom thou pleasest, and makest those able whom thou callest: Be mercifull vnto mee euen with the strength and intention of my desires I most humbly pray thee, make my heart a very treasury of saving knowledge, fill it with soundnesse of iudgement, and with a large measure of spirituall vnderstanding, that I may both hold fast the patterne of wholesome doctrine, & bee able to improve those that say against it: kindle in my affections a holy zeale, that my whole life may bee, to take haue to and to fulfill that Ministry which I haue receined. Let my lips preserve knowledge, and let them bee as the lippes of

of the righteous, by which many bee fed : Giue mee a doze of utterance, that I may open my mouth boldly, and that my tongue may be as the fined silver, that so I may both shew the people their sinnes, and bee able to minister a word in time to him that is weary.

And in my preaching (O h Lord) vouchsafe mee both diligence and humility: diligence that I may still bee instant, neuer fainting in my minde, either for the small successe of my labours, or for the opposition of corrupted mindes, or for those stormes which Satan raiseth vp against the faithfull dispensing of thy truth : And humility also, that I may not seek mine owne glory and ap-

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plause with men, but the bring-  
ing in of sheaves into the  
barns, & the gathering of the  
Saints into thy fold. For this  
cause teach me to take heed of  
the affectation of words, and  
of seeking to abound with the  
enticing speech of mans wis-  
doms; chusing rather by the  
plaine evidence of the spirit, to  
approve my selfe to mens con-  
sciences in thy sight, then by a  
vaine blast of words, to gaine  
an opinion of eloquence and  
learning before men.

And for the better further-  
ance of this great worke,  
make me carefull to know the  
state of my flocke, & to hearken  
after their courses, to observe  
their cariages, to note their o-  
pinions, and to finde out their  
X elpe.

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especiall times, that is my  
speeches may be as words in  
season, even like apples of gold  
with pictures of silver.

Make mee wise in iudging,  
skillfull in separating the pre-  
cious from the vile, bold, but  
yet pittifull and compassio-  
nate in reprovving, resolute in  
those things which are meet to  
be vsed, and farre from yel-  
ding in the smallest things  
which may strengthen them in  
euil, and be a stop in their spee-  
dy reformation.

Let it be euen my whole bu-  
sinesse to seeke that which is  
lost; and to study how to bring  
those out of the snares of the  
diuell, which are taken by him  
at his will.

Make my face strong, and  
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my forehead as the Adamant,  
against their faces which shall  
eitherscozne or withstand thy  
truth. Let mee make ready  
my backe for the smiters, and  
my cheeks for the nippers, and  
not hide my face from shame  
and spetting, making no ac-  
count, no not of life it selfe, so  
that I may fulfill my course  
with ioy, and the Ministration  
which I haue receiued of thee,  
to testifie the Gospell of thy  
grace.

Frame me to diligence and  
painfulnesse in my priuat im-  
ployments, in reading, in stu-  
die, in meditation and prayer,  
that I may be a workman, not  
needing to bee ashamed, and  
that men may see how I goe  
on, and profit in my calling.

Let my life be a patterne of holinesse to my flocke, let there be no fighting betwixt my behauiour and my doctrine: but grant that my very course and cariage, and ordinary speeches, may sauour of grace, that so I may giue no offence, either to those that depend vpon mee, or to them who desire to haue some occasion and matter of reproach.

Make mee also circumspect in my family, in my Wife, children, seruants, overseeing the wayes of my Household, knowing how many eyes are cast vpon mee and mine, and how soone (by Satrans teaching) men wil make the worst of euery little trespasse. And because (O Lord) the busines

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ses of this World are a great  
withdrawing, and the pretence  
of caring for posterity, doth  
kill the zeale of many, and  
leade them into many foolish  
and noysome lusts: therefore  
(I beseech thee) suppress with-  
in me all earthly mindednesse,  
keepe mee from entangling  
my selfe with the affaires of  
this life, restraine mee from  
seeking vnto my selfe great  
things, let it bee enough for  
mee, that I haue euen a nayle  
in thy holy place and a roome  
among the seruitors of thy  
Church.

As for those which belong  
vnto mee, let mee neyther bee  
without care (for that were  
worse then in fidelity) nor yet  
so taken vp with care, that I  
R<sub>3</sub> should



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should forget my chiefest busi-  
nesse: But let me assure my  
selfe that thou wilt bee my  
God, and the G D D of my  
soule: and wilt not leaue them  
destitute of earthly blessings,  
for whom thou hast provided  
an eternall inheritance. With  
this hope, make me to goe on  
with cheerefulnesse, doing  
that whereto thou hast called  
me, and leauing thee to provide  
and care for the residue. Thou  
O Lord, knowest the desires of  
my soule, thou best vnderstan-  
dest what things are fittest for  
me in respect of that great cal-  
ling to which thou hast ordai-  
ned me, and what I most stand  
in need of: Supply me, I  
beseech thee, out of thy fulnesse,  
and crowne my labours in the  
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Ministry, with the conuersion  
of such soules as are ordained  
vnto life, and that for thy Sones  
sake, who is the chiefe Shep-  
heard: to whom let my soule  
and spirit, giue honour, glorie,  
and praise, now and for euer,  
Amen.

**R** Eader, let mee signifie to  
thee by the way, that I  
did not pen this prayer out of  
an opinion, that any of my  
brethren needed a directiō, or  
wanted skill to do their own  
message to the Lord; but for  
an exercise of meditation for  
my selfe: whereof notwith-  
standing, my fellow-labou-  
rers may make this vse, to be  
remembred hereby, of the  
weight of their calling, and of

the many graces appertaining  
thereunto: The Lord make  
vs all both faithfull and pro-  
fitable.

The Prayer of the flocke,  
for their faithfull  
Shepherd.

**O** How gracious hast thou  
been vnto vs (most boun-  
tifull God) in giuing vs a Pa-  
stor after thine owne heart, a-  
ble and willing to feed vs with  
knowledge and with under-  
standing, and to reueale vnto  
vs faithfully thy whole coun-  
sell: one who hath skill to re-  
solue vs in our doubts, to com-  
fort vs in our perplexities, to in-  
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struct our ignorances, and to  
goe before vs as a guide in the  
way that leadeth vnto peace.  
Surely, thou hast not so dealt  
with euery place, neither is  
there any desert in vs, for  
which thou shouldst affoord vs  
such a sauoꝝ. If thou hadst still  
left vs in our naturall darke-  
nesse, and hadst suffered vs to  
bee perpetually plunged into  
that region of the shadow of  
death, in which we late of our  
selues, it had borne but iustice  
in thee: it was enen free to thee  
to haue finally forsaken vs.

O Lord, make vs thankfull,  
and quicken vs vp, that we  
may eue fill our mouthes with  
the praises of thy name, who  
hast raised the light of thy gos-  
pel thus to rise among vs, and

to shine vnto vs for our comfort. Make vs carefull to walk while we haue light, that wee may bee the children of light, and to beware how wee receiue thy grace in vaine, or neglect so great saluation.

Let vs ever remember, that to whom much is giuen, of them there will be much required: and that our sinne will be greater, and our condemnation the more heauy, if wee make not the right vse of this thy mercy. And concerning that man, whom thou hast made a watchman ouer our soules, we beseech thee to enlarge his heart, to increase his gifts, and to endue him yet, with a fuller measure of thy graces. Giue him the spirit & zeale of Paul, that

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that he may with all boldnesse of speech deale vnto vs thy Gospell, and publish euen the secret therof for the edifying of our soules. Make him mighty in the Scriptures, like Apollo, that by the power thereof he may both conuict our consciences, and stop the mouthes of all gain-sayers.

Touchsafe him the word of wisdom and knowledge, that hee may rightly iudge of our estate, and vnderstand what things are most expedient and fitting for vs, and so may speak to our consciences, finding vs out in our speciall sinnes, and guiding vs in those holy courses, fro which we haue chiefly gone astray. Let his words be like goads, prickting our harts, that

that wee may not bee hardened  
through the deceitfulnesse of  
sinne: let them bee as fastned  
nailes, not soone forgotten,  
but fixed in our inward parts,  
that they may bee ever ready  
at hand, as counsellors to di-  
rect vs in the way which wee  
must chuse. Make him stable  
and constant in the best cour-  
ses, that he may not bee as a  
reed shaken with the winde,  
but as a firm foundation, that  
by his persenerance in good,  
our hearts may the better bee  
established. And wee beseech  
thee, O Christ, who holdest the  
starres (the Angels of thy  
Churches) in thy right hand,  
that thou wouldest bee pleased  
to protect him from uncreas-  
nable and euill men, and from  
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the wrongs and iniuries of all  
the wicked enemies of thy  
blessed truth.

Doubtlesse Elymas will not  
cease to peruert the straite  
waies of the Lord, and Alex-  
ander will withstand his pre-  
aching soze, and men of corrupt  
mindes will resist the truth  
with all their power: I here-  
fore, make thou the weapons  
of his warfare mighty thogh  
thee to cast downe holds, and  
blesse the labours of his mini-  
stry, to the calling and conuer-  
ting of those which are ordai-  
ned vnto life.

Bend our hearts to yeelde  
obedience to thy word spoken  
by his mouth, that we may re-  
ceiue it, that as the word of a  
man, but as it is indeed, thy  
word:



word, and make it also effectuall in vs, that wee may not be onely professors and hearers of thy will, but doers, and practisers, and continuall performers of the same. And teach vs to reuerence him (we beseech thee) and to haue him in singular loue for his workes sake, ministering vnto him cheerefully with our goods: knowing that it is a smal thing for him to reape our carnall things, who solweth amongst vs spirituall commodities.

In all our prayers make vs mindefull of him without ceasing, that his studies may be directed, his endeauours guided, and his labours in thy worke blessed, to the glory of thy name, and to the saluation both

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both of him, and of vs which  
 heare him: all which we craue  
 of thee with all earnestnes and  
 humilite, for thy deere Sones  
 sake, who hast ordained Pa-  
 stors and teachers for the col-  
 lection of his Saints, and who  
 is the supream and soueraign  
 Bishop of all our soules, to  
 whom be prayse without cea-  
 sing, now and for evermore,  
 Amen.

### The Students Prayer.

**O** Thou the Father of  
 Lights, from whom com-  
 meth down every good & perfect  
 giving: it is by thy holy prou-  
 idence, that I am here placed  
 in the Schooles of the Pro-  
 phets,

phets, to bee trained vp in the knowledge of good letters, & it is thy goodnesse only which must giue a blessing to my labors, otherwise all my studies and vnder takings will bee in vaine.

To thee therefore, doe I make my prayer, to thee (O Lord) doe I lift vp my Soule. Thou giuest sharpnesse of wit knowledge and discretion are thy bestowings, thou art the enlghtner of the minde, thou makest to appprehend those things, which the shallownesse of nature of it selfe is vnable to conceine. I beseech thee therefore, euen for his sake who is thy wisdom, whom thou dost passe in the beginning of thy way, he being before thy

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woꝝkes of olde, that thou  
 wouldest vouchsafe to furnish  
 mee with such a competencie  
 of gifts, as thou in the depth of  
 thy wisdoms knowest to bee  
 conuenient for mee. Order my  
 desires, direct my choise, season  
 and sanctifie my heart, that I  
 may couet the best gifts, and  
 that my studies may not be led  
 and caried by a vaine affectati-  
 on of knowledge, and carious  
 inquiry into hidden Sciences,  
 for ostentations sake, that so I  
 may purchase admiration and  
 credit, for accutenesse and lear-  
 ning before men, but that I  
 may aime at the publique good  
 how I may bring glory to thy  
 Name, & comfort to my soul,  
 by the promoting of the com-  
 mon benefit of humane society  
 And

And because Authoꝝ are infinite, and much reading is a wearines to the flesh, and will soone cause destruction, & breed rather variety of endlesse and vnprofitable questions, then any soundnesse of knowledge: For this cause, I beseech thee, so to direct mee, that I may wisely discern whom to follow, and whom to auoid, and may constantly apply my selfe to that course, by which I may best attaine to my desired end. Preserve thou mee also from the payson of vnsound opinions, and from the solwe leauen of all erroneous fancies: and for that end, teach me not to leane to mine owne wisdom, or to trust to any sufficiency of mine owne, for  
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the discerning of things that differ : but grant that I may giue vp my selfe to be guided by thy spirit, which is the alone teacher of that way which we must chuse. And seeing (O Lord) thy holy Word, which thou thy selfe hast inspired, is the treasury of all true knowledge, where onely that wisdom is to be found, whose fruit is better then gold, and the reuenewes whereof doe far exceed the finest silver: therefore make mee a diligent & busie searcher of that sacred booke, that it may be a familiar vnto mee, and dwell plenteously in my inward parts, and that so I may feele the sweetnesse of it in my soule. The times also O most gracious father being so

so full of perill, and so abound-  
 ing with many dangerous a-  
 lurements vnto euill, partly  
 by wicked company, and part-  
 ly by vaine delights, I am an  
 earnest petitioner to thy good-  
 nesse, to make mee wary and  
 circumspect for the preventing  
 of these creeping and bewitch-  
 ing mischieses.

Giue me wisdome to make  
 choise of the society of those, by  
 whose sobriety, and grauitie,  
 and good example, I may bee  
 bettered, and to haue an eie to  
 those who are upright in their  
 way, struiuing to tread in their  
 steppes, and to be a follower of  
 their courses.

Cause mee to bee alwaies  
 euen afraid of my selfe in the  
 vse of delights, knowing how  
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hard a thing it is not to exceed,  
and how long a mans affecti-  
ons shall be ensnared. Let my  
care therfore be, to find means  
rather for redéeing, then for  
passing away my precious  
time, my thoughts being still  
busied vpon the long iourney  
which I haue to goe, before  
I can come vnto due perfe-  
cti-  
on.

In other things also. O good  
God, guide mee by thy holy  
hand, that I may keep my selfe  
withi[n] the lists of christianity,  
being modest in apparell, mo-  
derate in diet, chaste and tempe-  
rate in speech, sober in fashion  
and my ordinary deportment,  
respectiue to my superiours, a-  
miable to my equals, without  
pride and insolency towards  
those



those that are below me, courteous & affable, and yet without vanity and popularity towards all. Among all, let me be steady in my courses, both of scholasticall exercise for the polishing of the mind, and of diuine and spirituall employments, for the adorning & garnishing of the soule: that as I grow in yeeres and standing, so I may also thriue in knowledge and in grace, and that in Iesus Christ, in whom onely I expect the granting of my requests, who breathe vpon mee his Spirit, making my soule forward and willing to depend vpon thee, and to returne vnto thee all due praise and glory, world without end. So be it.

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The person intending marriage, may be thus directed.

**M**arriage, O Lord, is thine owne holy and sacred ordinance : euen before our Grandfather Adam had sinned against thee, and thereby deprived himselfe and all his posterity, of that happinesse in which thou hadst at first created him. Thou sawest in thy wisdome, that it was not fit for mankind to be alone. Upon this, it was thy pleasure to appoint this blessed knot, yea, and thy selfe also to bee as a principall agent, in the first coniunctioning it. To this estate, thou hast annexed great prerogatives.

The

rogatives, as a meanes of much good and comfort vnto man.

Being therefore by thee in thy good prouidence, called to the linking of my self into this wedlocke band, I embolden my soule, by those promises which thou hast made of hea- ring those suiters which come vnto thee in Christs name, to cast downe my selfe heere before thee, and to intreate thy gracious direction in this waighly enterprise.

Sanctifie my heart, I be- seech thee, and bring my affe- ctions into an holy temper, that I may neither like a brail beast, be led by mine owne un- bridled lusts: neither yet may, like one that myndeth onely earthly

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earthly things, dole onely of  
cheefely vpon worldly wealth:  
but that my main desire & drift  
may be to find out such a pove-  
rtyello, by whose & small society  
I may be furthered into goodli-  
nes, and helped onward in my  
voyage towardes heauen. For  
this end make me, O Lord, di-  
ligent & circumspect before hand  
careful to vnderstande the aduice & coun-  
sel of my christian frendes, fear-  
full of my selfe, lest affection  
should preuaile in mee before  
iudgement: fervent in prayer  
unto thee, by whom all things  
are disposed, and to whom the  
hearts of all men are directly  
known. Restraine in me all  
violence of passion, all rashnes  
of affectio, that I may not sud-  
denly bee ensnared with out-  
ward

ward beauty, or bewitched  
with the glorious shewes of  
parentage, of portion: but that  
still my desire may be after the  
hid man of the heart, and after  
those spirituall ornaments  
without which the greatest a-  
mong the sons of men are but  
vile and base in thy sight.

Make me to be even precise  
in the obseruing of all conue-  
nient circumstances: such as  
are the consent of those which  
haue any interest in me by thy  
word, a reuerent betrothing  
and such like, still caring to  
follow those things which are  
of good report. And when I  
shall by thy prouidence bee  
brought to the sight & know-  
ledge of that party which thou  
hast appointed for me. O then  
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kint our sonles together in a  
newer to bee broken league of  
holy loue; that wee may in a  
gracious manner be a ioy and  
delight either to other, & may  
euen study, betwixt that and  
our marriage day, so to inform  
our selues with each others di-  
spolition, & with those duties  
which are appertaining to the  
married life, that our vni-  
on begunne in thy seate, may  
be continually blessed with thy  
fauour, & so all may be to the  
glory of thy glorious name, to  
our mutuall comfort and buil-  
ding vp in grace, and to the  
good example of those which  
shall behold our course, through  
Iesus Christ, Amen.

The married person, their  
ioynt request vnto  
G O D.

**T**hou (O most blessed God)  
diddest first ordaine the  
married estate: and it is thy  
prouidence, by which we that  
were two, are now made one  
flesh, hauing mutuall relig-  
ned our selues either to other  
by our entrance into this holy  
league.

It is the desire of our soules  
to liue together to thy glory,  
and to the comfort & content-  
ment each of other. This wee  
cannot doe without thee (for of  
our selues besides sin we can  
doe nothing) vnto thee there-  
fore do we commend our most  
earnest and humble sute, that  
it may

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may please thee so to besprinkle  
our soules with the dew of thy  
grace, that from thence may  
spring a plentifull encrease of  
sobriety, of righteousness, and  
of holiness in our liues.

Allay in vs al sensuall and  
brutish loue, purifying & san-  
ctifying our affections one to-  
ward another, that wee may in  
nothing dishonour this honora-  
ble state, nor pollute the bed of  
marriage, which thou thy selfe  
in thy word hast called vnde-  
filed, but may vse this thine or-  
dinance in such holy sort, that  
carnall lust may be flaked and  
subdued, not encreased or in-  
flamed thereby.

Endue vs with a godly care  
to acquaint our selues with thy  
blessed Word, that by it wee  
may



may know & vnderstand what  
duty is required at our hands:  
what authorizty tempered with  
loue & compassion, and freed  
from all bitterneſſe, is com-  
mitted to the huſband: what  
obedience, & ſubmiſſion with  
reuerence is comended in the  
wiſe: what faithfulnes in ma-  
trimō. duties either to other  
is ioyned: what prouidence  
& care is expected of the man,  
and what aſſiſtance and help  
of the woman.

And when we know and  
haue learned theſe things,  
grant that it may be our ſtudy  
to practiſe the, that ſo the huſ-  
band may be as a faithful guide  
to his wiſe, and the wiſe a  
cōſolace & credit to her huſband  
Make vs wiſe to obſerue the

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natures and dispositions one of another, that in all lawfull things, the one may seeke to please & content the other: the one may know how to beare with, and to forbear the other, not winking at any euil in one another, but discretly chusing the fittest opportunity for mutuall admoſhing, without all shewes of Tyanny in the one, or of presumption in the other. Open our hearts, that wee may faithfully and cherefully communicate one to the other that sweetnesse which wee finde in heavenly things, that so wee may goe hand in hand towards heauen, and that our chiefe loue and delight either in other, may be grounded vpon

the hope wee haue that we are  
Heires together of the grace of  
life In our Family linke vs  
together in one common care,  
to ouersee the wayes of our  
Houshold, to seeke the promo-  
ting & aduancing of thy King-  
dome, the good instruction and  
education of our children and  
seruants.

Finally, O Lord, so binde &  
combine vs together in fidelity  
of affection, that we may euen  
denote our selues to the procu-  
ring of the present and eternal  
good one of another: that so li-  
uing here comfortably, we  
may raigrie with thee perpetu-  
ally, in that thy Kingdome,  
which the blood of thy Sonne  
hath prepared for those that  
loue and feare thy name: vnto  
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which Kingdome, O Lord re-  
ceiue vs euen for thy sons sake  
& for thy mercies sake, Amen.

A direction for him whom  
God hath made a Father  
or Governour of a  
Family.

**I** Bow the knees of my heart  
here before thy throne of glo-  
ry (O Almighty and euer la-  
sing God) not presuming vpon  
my selfe, but grounding my  
hope of being heard vpon those  
rich and gracious promises  
which thou hast made vnto vs  
in thy best beloued Sonne.

In him I beseech thee, to af-  
ford me thy grace, and to sup-  
ply mee with such spirituall  
helpes, as are needfull for  
this degree and place to which  
S. thou

thou hast appointed mee.

Thou hast made mee the giude and foundation of a Family, thou hast furnished mee with Children, and giuen mee Seruants to bee ordered and commanded by mee: Wherein thou hast not onely called mee to bee a prouider for their bodies, that by them, and by their paines and outward thriving I might receiue to my selfe an outward benefit, but to be euen a watchman for their soules, that as much as in mee is, I may winne them vnto thee.

O Lord, as thou hast called mee to this seruice, so giue me both conscience and ability to discharge it. Teach me to looke vpon Abraham the Father of the

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the faithfull, and to learne of him to command my sonnes and my household, to keepe thy way ; & to resolute with Iosua that whatsoeuer others doe, yet I and my house will serue the Lord.

To this end, make me careful in the vse of al good means in bringing my company with mee on thy sabboths, to the publique Ministry, in the ready and constant vsing of priuat exercises, as praying, reading, and such like, in ouerseruing their wayes, in admonishing the unruly, in encouraging the forward, in quitting my House of those which hate to be reformed, and in shewing my selfe a pattern and an example of holinesse vnto

vnto them. Touching my children in particular, remember mee I pray thee, to make conscience of bringing them vp in thy feare, in the knowledge & vnderstanding of thy word, in all sobriety and comelinesse of behauiour, and in some profitable course, by which they may after liue to the service either of the Church or commonwealth.

Let me be wise to suppress euill in them whiles it is yet young, chaffening them sometimes: but yet with taking heed to keep a middle course betwixt two extremities of too much indulgence, which might embolden the to sin, & of too much severity, which might prouoke them to wrath, and drive them to

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And, O Lord, blesse those br-  
to mee which thou hast giuen  
me, season them with grace, &  
plant in them a loue & taste of  
the best things, keepe them  
from the dangerous corrupti-  
ons of these leprous times,  
grant that vertus may growe  
in them with their yeres, that  
as the world is increased by  
their number, so by them there  
may bee an addition to the  
Church.

Concerning my seruants also,  
let it be my desire to sort my  
selfe with, such as feare thy  
Name, knowing that mine af-  
fairs shal succeed the better for  
their sakes: & for the ordering  
of them, teach mee wisdome  
to



to keepe them from idlenesse, by a diligent, but yet not too græuous and cruel imploying them: giue me a respect of equity, in rewarding them according to their paines, neuer abridging the Labourer of his deserued hier. giue me mercy also, that in their sicknesses and infirmities I may regard them as my sonnes, and be as willing to supply them with necessities, as if my selfe sustained their encombrances.

These duties, O Lord, as thy word hath reuealed them vnto my soule, so doe thou vouchsafe to engraue them in my heart, and to make mee a conscionable performer of them in my course, that so I may haue (like the believers of old)

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old ) a Church in mine House.  
 So, Lord, shall I be a credit to  
 my profession, and my account  
 also at the great day of recko-  
 ning shall be comfortable : to  
 which day ( O good Father ) I  
 beseech thee to prepare me, that  
 after my few dayes spent in  
 this earthly Household, I may  
 liue for ever with thee in thy  
 Heauenly Family, through  
 Iesus Christ my blessed Lord  
 and Saviour, Amen.

The Sonnes or Daughters  
 petition in respect of  
 Parents.

Great is the honour ( O  
 Lord ) which by thy pure  
 & vndefiled word, is due from  
 children to their parents: great  
 blessings hast thou promised to  
 those

those which make cōscience to  
 perfoꝛme it: and fearesfull and  
 heauy are the curses thꝛeat-  
 ned against those that doe neg-  
 lect it. **I** therefore beget in  
 me I beseech the, an holy care  
 both to know and to practise  
 that gracious duty which is  
 required of me in this behalfe.  
**D**raw me into the serious con-  
 sideration of those many bōds  
 of obedience and thankful-  
 nesse, by which I am tied vnto  
 my parents, of the louing affe-  
 ction which they haue ever ca-  
 ried towards me, of the care  
 and paines which they haue  
 taken in the bringing of me vp  
 vntill now: what were the sor-  
 rowes of my Mother in her  
 first conceiuing me, what an-  
 guish and paines she sustained  
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in bringing me forth, what labours & watchings thee hath since endured in cherishing & attending my Infants estate: Wretched were I if these things should euer bee by mee committed to forgetfulness, or if I should but slightly remember these many kindneses. Make me willing (O Lord) to return faithfulness and duty, for so much loue: Give mee a tractable & a yelding heart, that I may cheerfully and with delight submit my selfe vnto them, to performe their appointments, in all things which may bee done without the manifest breach of thy reuealed will.

And, O good Father, so direct them with thy holy spirit, that they

they may neuer impose ought  
 vpon mee, but that which shall  
 be right in thine eyes, and for  
 thy glozy, in the good & comfort  
 of mee thy seruant : that they  
 may not tyrannously abuse  
 that authoritie which thou hast  
 giuen them in respect of mee :  
 O; if they shal be too rigorous  
 o; to severe vnto me, yet keep  
 mee (I humbly intreate thee)  
 from repining : bouchsafe mee  
 patience and meeknes of spirit  
 that I may neuer thinke, o;  
 speake, o; doe ought that may  
 so much as saue of contempt  
 o; rebellion against them. And  
 when they shall (as, O Lord,  
 aboue all things, open their  
 hearts and their mouthes that  
 way) giue wholesome and godly  
 admonitions to mee, how to  
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feare thee, & by what meanes  
to keepe my selfe vnspotted of  
the world: then affoord mee O  
most mercifull God, an atten-  
tine and an obedient eare, that  
I may lay by all such gracious  
instructions in my heart, and  
may reioyce, and make glad  
their soules, by my religious  
conformity to their precepts.

Withall, O Lord, cause me  
in gesture and ordinary beha-  
viour to vse all reuerence to  
their persons, and to take heed  
of blaspheming their infirmities, or  
of despising their age: and if it  
should please thee to lay want  
& pouerty vpon them, let it be  
my care to be a help & comfort  
to them, and to make provision  
by all good meanes to sustaine  
them, knowing that I am ne-  
uer

uerable, by all I can doe, to  
 make them a full and compleat  
 requitall. Furthermoze also I  
 pray thee, to quicken mee to the  
 duty of prayer on their behalf.  
 Lengthen their daies to thy  
 glory, let thy graces grow and  
 encrease in them with their  
 yeeres, perfit in them what god  
 haue thou hast begunne, and  
 make mee carefull euer to giue  
 them that contentment in thee  
 that I may neuer iustly make  
 heauy their hearts, or bring  
 their gray heads with sorrow  
 to the grave. O thou by whose  
 good spirit it is that I haue thus  
 prayed, vouchsafe my sute a  
 gracious entrance into thy  
 most holy and glorious pre-  
 sence, and heare them in him  
 who in the dayes of his flesh,  
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was a most exact patterne, as  
of all holy duties, so of childe-  
like obedience vnto Parents,  
euen Iesus Christ thy eternall  
Sonne, the alone hope of the  
saluation of my soule, Amen.

The seruants supplication in  
respect of his place.

**T**hy providence, O Lord,  
and thy wisdom, do won-  
derfully appeare by thy dispo-  
sing all things in an exact and  
certain order. Some thou hast  
ordained to rule, and some to  
obey: some thou hast entrusted  
with the gouernment of king-  
doms, some with the ordering  
of priuat families: It is thy  
pleasure to lift vp some to be  
Commanders and Masters of  
others, and to keepe some in a  
lower



lower rank, to be seruants vnto others. All are appointed by thee in some set course of life to serue thee, and thou expectest duty, and providest for thy glory out of the most inferior, as well as from those of highest degree. And mee, O gracious God, amongst others, hast thou reached vnto, by that thy governing spirit, wherby most sweetly thou directest all things and here thou hast called mee to the condition of a seruant in this family. Let me not murmur, I pray thee, that I am not aduanced (as others) to an higher estate, but remember mee of my small desert, who cannot challenge at thy hands so much as a place to breath in vpon Earth. O let mee thinke  
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mee happy, who haue liberty,  
though in a low estate, to learn  
to know thee, & to be brought  
out of the base bondage of my  
nature vnto Sathan, to be thy  
free man, & partaker of the glo-  
rious liberty of thy childzen.

And concerning the duty  
belonging to my place, teach  
me to account my Master wor-  
thy of all honour, and to be-  
haue my selfe with all respect  
vnto his person, knowing that  
euen hee in regard of his go-  
uernment, beareth the image  
of thy sonerainty: and that  
the contempt against him, doth  
reach so high, to become a con-  
tempt against thy Majesty:

Enable mee to the shewing  
of all faithfullnesse & diligence:  
make me carefull to please in  
all

all things, to beware of murmuring, & answering again when I am reprimed, to flee falshood and picking as a Seruant, to abhorre all eye-service and men-pleasing.

Let it be euer in my heart, that wheresoeuer I am, I am still in thy sight: that to the consideration of thy beholding me, may be a spurre vnto fidelity, and a restraint from all sloath & vntrusty cariage in my businesse.

Take the credit of Religion precious vnto mee, that so by my truth and vprightnesse in my course, I may adorne thy Gospell, and my neuer giue iust cause to make thy holy and glorious Name which I profess, to be euill spoken of. And

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**O** Lord, inasmuch as thou hast  
the hearts of all men in thine  
hands, turne the heart of my  
Master towards mee, that hee  
may deale louingly and merci-  
fully with me, & not with my  
body onely, but especially with  
my soule, teaching me in those  
things wherein I am ignorant,  
and admonishing mee there  
where I goe astray: To me al-  
so giue a mild spirit, and a pli-  
able disposition, that I may li-  
sten gladly to the wordes of in-  
struction, and may reioyce to  
line where the meanes is vsed  
to conuert and winne my soule  
to thy kingdome. And though  
it should so fall out for my trial  
that my master should be more  
froward, and hard to please,  
more strait towards mee, and

I

more

more without respect of mee  
 then is fit: yet, O Lord, let not  
 this make mee to remit ought  
 of my duty, but grant mee to  
 remember, that whatsoeuer I  
 shall doe in singlenesse of heart,  
 as vnto thee, the same I shall  
 receiue of thee, yea, with an in-  
 finite recompence, euen a re-  
 ward of inheritance, in thy  
 Kingdome. O heare me thy  
 poore vnworthy seruant, not  
 for my owne sake (for my best  
 desert is the depth of hell) but  
 for his sake, who to free mee  
 from the slavery of the Diuell,  
 tooke on him the forme of a ser-  
 uant, euen Iesus Christ, who  
 is now highly exalted, to reign  
 with thee & thine eternall Spi-  
 rit, one onely God throughout  
 all generations for euer, Amen.

The

## The prayer of the aged.

**T**hou ( O Lord ) art the  
 Ancient of dayes, & from  
 euermlasting to euermlasting, thou  
 art GOD: thou wast yester-  
 day, and to day, thy yeres  
 faile not, but thou art the same  
 for euer. Thou countest Hea-  
 uen with thy sparre, and com-  
 prehendest the dust of the earth  
 in a measure: thou disposest the  
 times, and thou determinest  
 each mans dayes, the number  
 of his moneths is with thee,  
 thou appointest his bounds, to  
 which hee shall come, and be-  
 yond which he cannot passe. It  
 hath pleased thee to draw out  
 the thred of my life, further  
 then thou hast many others,  
 and hast granted mee to fill vp

the tally of many yeres. Thou mightest haue turned me to my dust long agoe, yea thou mightest haue stopped my breath, as soone as I first receiued it, and haue presently condemned mee to euerlasting chaines, there to bee kept vnto the last day. O make me thankful for thy goodness, who hast vouchsafed to multiply my dayes vpon this earth: and that not simply, O Lord, because I haue liued so long (for what can long life auaile if I lose my soule?) but because I haue had a long time of repentance, and haue so plentifully enjoyed the good means of knowing thee in Christ.

Forgiue vnto me (notwithstanding) my great neglect, and passe by the infinite vanities  
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and offences of my youth. I  
 confesse, O Lord, that I haue  
 not so carefully taken the op-  
 portunities which thou hast  
 giuen me, nor attained to that  
 measure of knowledge & of re-  
 pentance, which I might haue  
 done, the time of my life consi-  
 dered: neither hath my growth  
 in grace bene answerable to  
 the many helpes which thy  
 great mercy hath afforded me:  
 so that when I looke backe into  
 the dayes that are past, and  
 consider how much time hath  
 bene consumed in carnall con-  
 tentments apertaining to the  
 body, and how small a portion  
 hath bene spent in spirituall  
 things belonging to the soule,  
 and doe reade in the records  
 of my conscience, the many



slips, yea grosse faults, which I  
am guilty of, I am euen asha-  
med and confounded in my  
selfe: neither can I say ought  
for my selfe, but euen with ma-  
ny sighes and sobes of soule, cry  
out vnto thee, O remember not  
the sinnes of my youth, nor  
my rebellions, but according  
to thy kindnesse remember  
thou mee, euen for thy good-  
nesse sake O Lord. And I be-  
seech thee make mee yet more  
humble, and more vile in mine  
owne sight, for these my long  
sinne committed euils: that so  
my repentance may bee more  
vnsained, and my longing for  
thy mercy in Iesus Christ,  
the more strong and behe-  
ment.

And now (O Lord) withall I  
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beseech thee, together with the  
encrease of yeeres, giue me an  
encrease of faith, & an encrease  
of stedfast assurance of thy  
loue. Let not thy graces in  
mee, wither with mine age  
or my zeale for thy glory, coole  
with that decay of bodily heat,  
which accompanieth this my  
declining time : But make  
mee, as those trees which be  
planted in thy house, and flou-  
rish in thy Courts, which in  
their age doe bring forth fruit,  
and are then fat, and flourish-  
ing. That now cheerly I may  
bee fruitfull in all good works,  
knowing that vnlesse my age  
bee found in the way of righte-  
ousnesse, it cannot be vnto me  
a Crowne of glory. Let mee  
bee a qatterne of grace and  
godli-

godlinesse vnto those that are young: cause me by soundness in the faith, and by a sober, honest, and discret behauiour, to be a teacher to them of good things. And estrange my mind more and more from worldly things: suffer me not to delude my selfe with a vaine hope of liuing yet a little and a little while: but let me, like Paul, die every day, and be a continuall poulder for my last departure: which time when it shal come, as I know it cannot bee farre hence. And I beseech thee doe not then forsake mee, but so establish mee with thy free spirit, and fill my heart with the ioyfull feeling of thy mercy in the pardon of my sinnes, that I may sleepe in peace, and may

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comfortably yelde backe my  
soule into ~~thy~~ hands which  
gaue it me : and that for Iesus  
Christ, who is my life, & with  
whom I desire and hope & pray  
to appeare in glory, at the day  
of his great appearance, & then  
for this vile body, to receiue a  
more glorious body, like to his  
owne, clothed with immortali-  
ty, and euerlastingly freed from  
corruption, Amen.

The Prayer of Youth.

**G**reat is thy mercy, O  
Lord, in that thou hast  
bought to all humbled sin-  
ners, liberty of access into thy  
glorious presence, and promise  
also of successe in those things  
which they shall craue of thee  
in the name of Christ.

¶ Teach

Teach me, I beseech thee, to take comfort in this freedom, and to bee an often and an ordinary suter vnto thy Maiesty. And that so much the rather, O Lord, because of the danger of these wicked & infecting times: and of the aptnesse which is in mee, now in my tender yeeres especially, to fall euen into the greatest finnes. Here therefore doe I prostrate my selfe before thy throne of glory, humbly beseeching thee, to season my heart with thy heavenly grace, and so settle in mee a desire to feare thee, and to walke in holinesse before thee, aboue all things.

Suppress the rebellion and pride of my nature, bring my unruly affections into order,  
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subdue those lusts which the  
heate of youth enkindleth in  
me. Frame mee to the respec-  
tue entertainement of their  
godly aduice, who are able to  
instruct mee.

Make me to bee euen feare-  
full of my selfe, and tealous o-  
uer those waies which my  
owne heart most affects, and  
very wary and circumspect  
with whome I doe conuerse.  
Teach mee to remember thee  
my Creator: now in my youth,  
and to resolute to consecrate  
these my fresh & greene yeres  
to thy glory, to learne betimes  
to stand in awe of thy iudge-  
ments, and to make consci-  
ence of euery little sinne,  
knowing the deceiptfulnesse  
thereof, how it will ensnare  
by

by degrees, and how hard it  
will be hereafter to refozme  
those euils, which are growne  
strong and mighty by continu-  
ance.

And to the end, I may both  
direct and redresse my wayes  
the better, oh let me take heede  
vnto them by thy word, let that  
be my counsellour to instruct  
me, thy spirit also secretly in-  
forming mee in the way that I  
shall chuse. Plant in mee obe-  
dience to my Governours,  
and a care of shewing all due  
reuerence to those which in age  
or in authoritie are before me.

Wote out of me all selfe-loue,  
all good opinion of my selfe, all  
pride and haughtines of spirit, all  
shamelesnes, & subornnes of dis-  
position, all exaltation of the  
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folkes & vanities of the times,  
and wantonnes of thought, all  
uncleannesse either of speech or  
behaviour: All which bee the  
common sicknesses of our  
younger dayes, from none of  
which I am able to say, My  
heart is cleane: and to crucify  
my flesh with the lusts thereof,  
that I may seele with growth  
in pæres, a growing on in  
grace, and a daily decaying of  
my in-bred wickednesse, toge-  
ther with a proceeding on into  
full holinesse in thy feare. Bee  
mercifull, O Lord, to me in  
this, and in all other things  
which thy wisdom knoweth  
to be convenient, for thy blef-  
sed Sones sake, Iesus Christ,  
vpon whose onely intercession  
I depend. So be it.

A Prayer



A Prayer for the whole  
State.

**E**xtraordinary, O Lord,  
haue thy fauours ben vnto  
this kingdome. When wee  
recount our long continued  
peace, our victorie, our plenty,  
our comfort, our religious and  
prudent Governours: especial-  
ly the glorious light of thy Gos-  
pel, which hath shined amongst  
vs, our freedome from the mi-  
serable bondage of Romish  
and Antichristian tyranny: wee  
must needs say, that thou hast  
not dealt so with euery nation.  
Indeede the cry of our sinnes  
is great, the very Heauens  
may blush to looke vpon vs,  
and the Earth is weake to  
beare our grosse, our shame-  
lesse

lesse, our presumptuous evils :  
Thou thy selfe, O patient God,  
art pressed vnder vs as a cart is  
pressed that is full of sheaues :  
Long hast thou waited for our  
repentance, and often hast  
thou urged vs by the Mini-  
sters of thy Word, to breake  
off our sinnes, and euen be-  
sought vs by them to be recon-  
ciled vnto thee. But wee haue  
hated to be reformed, and haue  
cast thy word behind vs; thou  
hast stretched out thy hand, and  
we would not regard : we haue  
despised and mocked thy mes-  
sengers, our hearts within vs  
haue been fully set to doe euil.  
Mercy hath bene offered, wee  
haue not esteemed it : Judge-  
ment hath bene threatned,  
wee haue not feared it : the be-  
ry

ry triall of our countenances  
 testifieth against vs, we declare  
 our sinnes as Sodome, we hide  
 them not: all manner of foule  
 enormities doe march openly  
 and confidently, and without  
 feare in our streets. How iustly  
 mightest thou poure out euen  
 the vials of thy wrath vpon vs  
 making vs to be a detestation  
 and a curse, and an astonish-  
 ment, and a reproach to other  
 Nations, forcing vs to wring  
 out and to drinke the very  
 dregges of that mixt wine of  
 thy fierce and terrible indigna-  
 tion: If thou shouldest bring  
 an vtter dissolution and desola-  
 tion vpon our State, making  
 our enemies to ride ouer our  
 heads, to climbe aboue vs vp  
 on hy, and vs to come doونه  
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beneath below: If thou shouldest take away from vs the Judge and the Prophet, the honourable and the counseller, and appoint children to be our Princes: If thou shouldest make heaps of our Cities, and leaue our Towns without Inhabitants: If thou shouldest at once quench the light of thy blessed word, and giue vs ouer to the seruice of dumbe Idols, and our soules to be swallowed vp in the darknesse of Popish ignorance and superstition: if thou shouldest make vs by thy iudgements, a proverbe and a spectacle to the whole world, it were no other then wee haue deserved: nay, it is thy great mercy, that these things, and more heauy then these, haue not

not already overtaken vs. But  
 O Lord, be mercifull to our  
 finnes for thy names sake. O  
 thou which art the G D of  
 grace, loke graciously vpon vs  
 in the mediator of grace, Christ  
 Iesus. Wee haue nothing to  
 pleade but his mercy, nothing  
 can wash away the foulness  
 of our finnes, but his most pre-  
 cious blood. Make ( wee pray  
 thee ) our hearts to mourne  
 within vs, both for our owne  
 personall finnes, and for all the  
 abominations which are done  
 in the midst of the Land : Oh  
 that we might turne vnto thee  
 with all our heart, with fasting  
 with weeping, and with sor-  
 rowing : O that we could see  
 the things that belong vnto  
 our peace, and might euery  
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man turne from his euill way,  
and from the wickednesse that  
is in his hand, and make his  
way and his workes good. Let  
it be thy good pleasure, wee  
humbly beseech thee, to conti-  
nue and to enlarge thy wanted  
fauours towards vs: Stablish  
this our peaceable gouerne-  
ment, by a perpetuall and un-  
changeable decree. Compasse  
in this Iland, with thy fauour  
as with a shield: Let neuer  
thine and our Aduersaries,  
roare in the midst of thy con-  
gregation, or set vp their ban-  
ners as signes of victory and  
conquest ouer vs. Aboue all, O  
Lord, vouchsafe the comfort of  
thy Gospell, and the liberty of  
thy blessed truth: Grant that  
that may still be faithfully and  
sound-

soundly preached in our  
Churches, Dream not our  
Candlesticke, though our fal-  
ling from our first loue, and the  
vniuersall lacking of our zeale  
haue deserued it. Lengthen out  
the vse of it (wee intreat thee)  
euen so long as the Sunne and  
Moone endureth, that by it  
those that are yet vnborne,  
and shal come out of our loins,  
may be guided and directed in  
the way of peace. And to this  
end, we are most humble and  
instant suiters to thy Maiesty,  
euen to thee by whom Kings  
raigne, and whose dominion  
and soueraignty reacheth ouer  
all, that thou wouldest multi-  
ply thy blessings vpon the  
King, euen thine Anointed  
(King James) whose head thou  
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hast lifted vp aboue others, and  
into whose hands thou hast  
committed the raines of these  
vnited Kingdomes. O Lord,  
when we remember the dayes  
by-past, euen the dayes of our  
feare, how that after the death  
of our late renowned Quene,  
we looked for nothing but con-  
fusion, supposing that the  
times of our peace must needs  
haue died with her, & haue euen  
bene buried in her graue: and  
consider with all, how thou  
then, without any so much as  
drawing of a sword, or colour  
of commotion, placedst in her  
throne, a King of the same roy-  
all blood, and of the same loue  
and affection to thy holy truth,  
vnder whose shaddow, we en-  
ioy all the accustomed com-  
forts



forts of our ancient Peace, we are like to them that dzeam, we are euen stricken with astonishment, so farre haue all things gone beyond our hopes, and exceeded our expectation. O pardon our great vngreatfulnesse, that passe ouer thy mercies so superficially, and doe so seldome and so sleightly meditate vpon thy kindnesse.

Let not our vnthankfulness turne away thy intended blessings from vs: Stablish his throne (we beseech thee) let his soule be bound in the bundle of life with thee, and cast out the soule of his enemies, as out of the middle of a sinke. As thou hast preuented him with liberrall blessings, and set a crowne of pure gold vpon his head: so  
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uation, and make him gladde  
with the ioy of thy counte-  
nance. Gos on to giue him  
thy iudgements, that the righ-  
teous may flourish in his  
dayes, and that hee may iudge  
the poore of the people, and  
saue the children of the needy,  
and subdue the oppressor: Let  
him not want a man of his  
owne line to sit vpon his seate:  
but continue the Kingdome in  
his posterity, vntill the time  
in which all earthly Kingdoms  
must bee determined. And as  
thou hast made his Quēen like  
a fruitfull vine on the sides of  
his house, and a ioyfull mother  
of many royall plants: so wee  
pray thee lay vpon her much  
dignity and honour, and blesse  
them

them both out of Zion, so that they may see the wealth of Ierusalem all their dayes.

Let their children be as chosen shafts in thy quiver: make them as the plants growing vp in their youth: and as the corner stones grauen after the similitude of a place.

Chiefely we beseech thee to poure out a large measure of thy blessings vpon the young Prince Charles, enrich him with all Princely vertues: water him so with thy heavenly dew, that knowledge of thy truth, zeale of thy glory, loue to thy Church, perfect hatred to popish Idolatry, may in him grow vp with his peers, that so hee may, also in his appointed time become another instrument

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ment vnder the: for the further enlargement of thy Gospell, & the prosperity and happines of these Realmes. Alwaies affoord thy gracious presence to those honourable Lords of his Maiesties Counsell; bee thou the President at their table, direct their consultations, sanctifie their policies, order their purposes, and guide all their courses to such conclusions as may be most for thy glory, the honour of the king, & the peace of the State, and the comfort of thy chosen. Blesse all the Judges, Sages and Magistrates of the State, make them as hiding places from the wind, and as a refuge from the tempest for the oppressed: cause them euer to remember that they are thy mi-

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nisters

nisters for the peoples wealth,  
 and that they execute not the  
 iudgements of man, but of the  
 Lord: and that although thou  
 hast honoured them with thine  
 own name, calling them gods,  
 yet they shall die as men, & fall  
 like others: that so iudgement  
 may not be turned into gal, nor  
 the fruit of righteousness into  
 wormewood, but that Justice  
 may be executed truly and up-  
 rightly in the gates, & all things  
 may be to the praise of them  
 that do well, and to the punish-  
 ment of those that are workers  
 of iniquity. Neither may we,  
 O Lord, forget those whom  
 thou hast put in the service of  
 the Church, to feede the flocke  
 which dependeth on them, to  
 rule them, and to go in and out  
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before them, and to labour in the word and doctrine. Thou, O Christ, art the chiefe Shepheard & Bishop of our soules, thou art the Lord of the harvest: build vp (we beseech thee) the breaches of thy Church, make the righteousness thereof to breake forth (yet more) as the light, & the saluation thereof as a burning Lampe. Continue the standing, and increase the number of those seeing watchmen, whom thou hast placed vpon the wals of Ierusalem: Stir them vp, that they cease not day nor night, working the work with which thou hast intrusted them, & faithfully dispensing the word of reconciliation which thou hast committed to them. Bindle in them

440 A Helpe vnto

the zeale of Samuel, that they may say, God forbid that wee should sin against the Lord, & cease praying for the people, & shew them the good & the right way. Make them with Paul to say, Wo vnto vs if wee preach not the Gospel. And bee pleased also to blesse their endeauours, and to prosper their labours, by giuing them a doze of vtterance, and by preserving them from unreasonable & euil men, that they may from euery part of the land bring many sheaues into thy barne, and that daily those that are ordained vnto life eternal, may belieue.

And for a continuall supply and nursery of thy Churches among vs, blesse the Uni-  
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uerſities and all ſchools of learning: let not thoſe fountaines, O Lord, bee poiſoned with any popiſh leauen: but grant that the doctrine which is according to godlineſſe, being taught and profeſſed in them in ſincerity, by the young plants there ſpringing vp, the decaies of congregations abroad may be renewed, & euery place may be furniſhed with a Paſtor after thy owne heart, which may feed the people with knowledge and with vnderſtanding. And Lord, reſtraine & reſorme the greedines of thoſe which muſe their mouthes, which ſhould tread out the corne, and bring forth the food of life vnto the people, which reſpect not the Leuite, but abridge the hier of



the labourer, and say one to another : Let vs take to our possession the habitations of God. Throughout the Land, and among al the inhabitants thereof, plant the true knowledge & feare of thee, loyalty to their soueraign, obedience to all subordinate authority, loue & reuerence to their spiritual guides, vniety of affection, mercy & compassion eyther to other. And inasmuch as (O lord) we haue continually experience of the malice of the Diuell, in sowing the seeds of sedition and treason in mens hearts, and in raising vp the sonnes of Belial to ouercast ( if it might bee ) the faire day of our peace, with a cloud of hellish confusion : we pray thee, without whom  
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no enter prizes can bee establi-  
shed, to make void their hopes,  
and to discouer their practises,  
and (as thou hast hitherto euen  
miraculously done) to turne  
their deuices vpon their owne  
heads for their owne confusion.

There come daily out of that  
pitte of Rome, many Locusts,  
& from that Sea, there is sent  
among vs a continuall spawne  
of new conspirators: these en-  
courage themselues in wicked  
purposes, they commune toge-  
ther to lay snares, mischēse  
they imagine against the quiet  
of the Land: It bereth them to  
see the thriuing of the Gospell  
and the growth of thy truth, &  
they do euen breathe out threat-  
nings and slaughters against  
the professo, s thereof. Let not

O Lord, their imaginations  
 prosper, let their eies fall out  
 with looking for that day which  
 they haue long desired: Let  
 thy hand, euen thy right hand  
 finde them out: and if they be-  
 long not vnto thee, make them  
 like a fiery oven in the time of  
 thine anger, destroy their fruit:  
 from the earth, and their serue  
 from the children of men, put  
 them apart, and make ready  
 the strings of thy bow against  
 their faces. And as for vs, O  
 Lord, suffer vs not to wax wan-  
 ton with the blessings of peace,  
 nor to forget to render to thee  
 according to thy rewards be-  
 stowed: But grant that thy  
 kindnesse may binde vs more  
 strongly vnto thee, and that we  
 may resolute by thy grace to  
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serue thee faithfully, who with  
vs dealest so graciously, & that  
in & for Christ Iesus sake thy  
Son and our Saviour, Amen.

A prayer before meat.

**S**anctifie, O Lord, vnto vs  
the vse of these thy crea-  
tures, of which by our sins we  
haue made our selues vnwor-  
thy. Make vs sober and thank-  
full partakers of them: grant  
that the end of our eating and  
drinking, may be to bee better  
enabled to serue thee in our se-  
uerall places, through Iesus  
Christ, Amen.

Another of like nature.

**O** Lord, it is not bread  
which we liue by, but the  
word that proceedeth from thy  
mouth:

mouth: lift vp our hearts, to  
 look vnto thee for a blessing vpon  
 our meats, & vouchsafe vs  
 the gracious assurance of thy  
 loue in Christ, that wee may  
 comfortably vse thy creatures  
 as pledges of thy fauour, and be  
 prouoked by them, to glorie vpon  
 our selues to thy glory; to serue  
 thee in sincerity all our daies,  
 through Iesus Christ our Sa-  
 uiour, Amen.

Another.

**H**umble our soules before  
 thee O (Lord) and cause  
 vs to see the smallnesse of our  
 desert, euen in respect of the  
 least of thy mercies: Make vs  
 to hunger after Christ, by  
 whom onely the free vse of thy  
 creatures is restored to vs,  
 and

and giue vs to enioy these blessings here provided for vs, with that reuerence and sobriety as in thy presence, that our bodies being refreshed, our soules may praise thee, who art the giuer of all good, and that in Iesus Christ the righteous, Amen.

## Another.

**T**each vs to remember, O mercifull God, that it is thou, which to vs, and to all thy creatures, giuest food in due season : that so we may take heed of all vnthankfull and brutish vsing of these good things which in thy providence thou hast ordained for vs. Raise vp our affections, to long for that food which Iesus Christ

Christ hath promised to giue vs, who is thy only Sonne, and our alone Saviour, Amen.

Another.

**T**ake from vs (O gracious Father) all gluttony and exceſſe, al carnall ſeeding without feare, all minding of none but earthly things, all ſeruing our bellies, without prouiding for our ſoules. Make vs mindfull of thy preſence, and carefull ſo to behaue our ſelues in receiuing theſe creatures ſet before vs, that all that we doe may bee to thy glory and the comfort of our ſoules, through Jeſus Chriſt our Lord, Amen.

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A thanksgiuing after  
meate.

**V**Ve magnifie thy name,  
O Lord, for all thy mer-  
cies, for the comfortable refre-  
shing which thou hast now  
bought vs. Pardon we be-  
seech thee, our great vnthankful-  
nesse, make vs more thankfull  
then heretofore, and carefull to  
shew the truth of our thankful-  
nesse in the duties of obedience  
to thy blessed will. Haue all thy  
Church, protect and blesse our  
gracious King & his Heirnes,  
the Prince, the royal Progeny,  
grant passage to thy Gospell,  
comfort to thy seruants, and  
peace of conscience to vs all in  
Jesus Christ, Amen.

Anoz



Another of the same  
nature.

**B**lessed be thou (O Lord)  
for these & for all thy gifts.  
Let thy mercy to our bodies  
stirre vp thankfulness in our  
soules: & let our care to please  
thee in our liues, be a witness  
of the feeling we haue of thy  
rich and abundant mercies to-  
wards vs.

Be gracious to all thy peo-  
ple through the world, forget  
not these Realmes nor thine  
annointed, our Soueraigne  
king, the Prince, the Royall  
progeny: disappoint the ene-  
mies of thy Gospell, and make  
it to grow in despite of Sa-  
than, to the glory of thy name,  
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and to the reioycing of the  
soules of all thy seruants, for  
Iesus sake, Amen.

Another.

**V** V<sup>e</sup> returne vnto thee  
with the bowing of  
our hearts, all possible thanks  
(O gracious O M D) for thy  
loue and bounty towards vs  
thy vniworthy seruants, for  
electing vs, for sending thy son  
to die for vs, for calling vs in-  
to a liuely hope by the Gospell:  
for creating, for preserving, for  
feeding vs at this present. O  
stirre vs vp to giue our selues  
vnto thee, and to consecrate  
our whole spirits, soules and  
bodies to thy glory, all our  
daies. Haue all thy Church, &c.  
As in the first Thanksgiuing.

Ano-

Another.

**A**s thou hast filled our bodies (O Lord) with thy good creatures, farre aboue our best deserving, so be pleased we pray thee, to season our soules, and to endue vs with all spirituall blessings in heauenly things; that in all our life that yet remaineth, we may bee meanes of glozy to thy Name, of credit to thy Gospel, & of much comfort to thy seruants. Preserve thy Church, protect the whole State, and the Chiefe head thereof king Iames, his Heire, and whole Posterity, the Councell the Nobles, the Magistrates, the Ministers of thy Word; comfort

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comfort the hearts of all thy  
seruants, stablish vs all in thy  
truth, and keepe vs for euer to  
thy selfe, Amen.

Another.

**A**lcept we pray thee (most  
loving father) this our sa-  
crifice of praise, which for  
these and all thy fauours, we  
here offer vp vnto thy Maie-  
stie. Loke vpon it in the wo-  
thinnesse of thy Son, and for his  
sake enable vs to a cherefull  
seruing thee in singlenesse of  
heart, and in vprightness of  
conuersation all our dayes.  
And loke mercifully vpon the  
whole body of thine elect, li-  
uing vpon this earth wheresoe-  
uer. Multiply thy mercies vpon  
on

on the seuerall Churches vni-  
 ted vnder the government of  
 our gracious King, poure out  
 thy graces vpon him and his,  
 continue the truth of religion  
 vnto vs and our posterity, en-  
 large the kingdome of grace,  
 and hasten the kingdome of  
 glory, and preserve vs by thy  
 power thereunto through  
 Iesus Christ our on-  
 ly Saviour  
 Amen.

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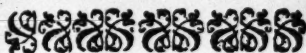
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